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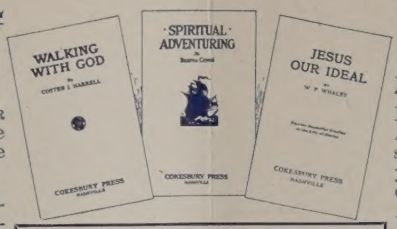

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INTERNATIONAL JOURNAL OF

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December, 1928 **Vol. V. No. 3**

Here and *There* in This Issue

What I would do with this Journal—

If I were a *Superintendent*, I would read first the article by Miss Williams on "Christmas Comes to a Small School" for I would need many suggestions to make Christmas effective for religious teaching. I would read eagerly the article on telling my community about our school, for goodness knows they need to hear about it! I would ask my primary superintendent to read what Miss Baxter has to say about a primary Christmas service; my beginner, primary and junior superintendents to read about providing good times for children; all my department superintendents to read about recreation as a path to world peace; I would ask them also to examine the department programs. I would have every teacher read the article by Miss Niebuhr, for I know it would stimulate a more vital teaching.

If I were a *Pastor*, I would give careful thought to the article by Rajah Manikam on building a barrier-less Kingdom of God. Perhaps I could use some of his illustrations in my Christmas message to show how the spirit of the Prince of Peace is still marching on. I would give careful thought to the article on newer methods of teacher training, knowing that I am largely responsible for providing trained leadership for my church school.

If I were a *Teacher*, I would give careful study to the article on "Doers of the Word," for I know only too well how difficult it is to get our lessons translated into life. I would read with a good deal of anticipation the article on newer methods of teacher training, to see whether I might find here some suggestions for things I might do myself to improve my own work. I would call to the attention of the parents of my children the article on Christmas books, for in so doing I feel that I would not only be serving them but also serving the cause of religious education through assuring that my children would get worthwhile gifts.

If I were a *Teacher of a Training Class*, I would read first the article by Professor Case on "Newer Methods of Teacher Training." Perhaps there is something here which I could well adopt in my own work. Following this I would examine the other articles in this *Journal* with a view to finding supplementary material for my students. Mrs. Balm and Miss Eadie offer just the thing for a lesson on recreation; the worship programs offer concrete materials for study in a lesson on worship; the article on "Doers of the Word" would be invaluable in a lesson on relating learning to life.

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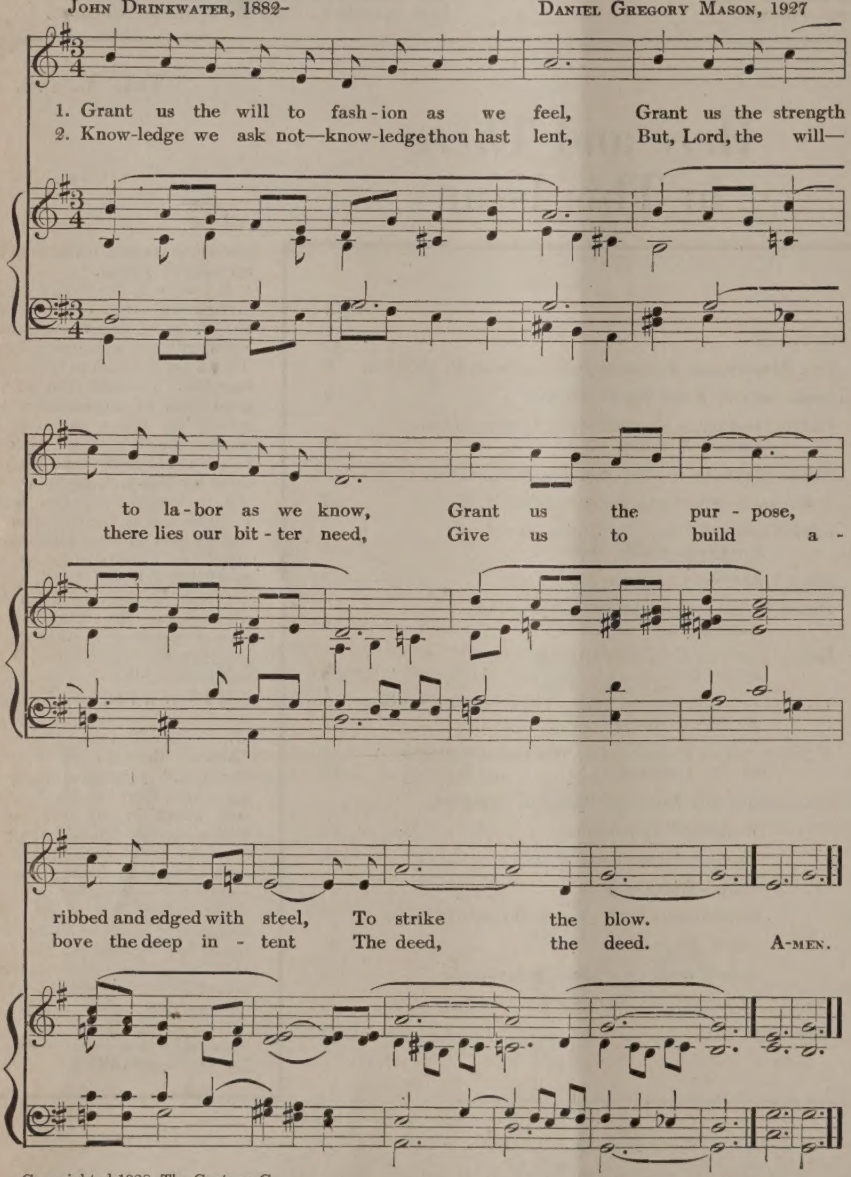
1. Grant us the will to fash-ion as we feel, Grant us the strength
2. Know-ledge we ask not—know-ledge thou hast lent, But, Lord, the will—
to la-bor as we know, Grant us the pur-pose,
there lies our bit-ter need, Give us to build a-
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EDITORIAL

Will They Return?

YOUNG people are away at college. Will they return after four years with more active interest in the church and with greater skill in leadership with which to bless the church? Whether they do or not may not depend entirely on the college. The Englewood Christian Church in Chicago claims to have a solution to this problem. Each young person who attends their college at Eureka, no matter how much or how little money he or she has, receives $90.00 a year toward tuition expenses. This year there are eight of them. Thus the church invests in the training of each young person. Appropriate services of farewell and vacation welcome are held. The church keeps in touch regularly with each young person away at college by letter and personal visitation by pastor and people.

In a service held a few weeks ago, the pastor said, "My young friends, I know you will remember that wherever you go, you are carrying the honor of Englewood Church with you. . . . If you get sick, let us know. . . . If you need money, let us know."

Such an investment is bound to bear dividends of very great value.

What is the Reason?

RECENTLY, two friends have come to the writer with questions which they could not answer; neither can he, so they are passed on to you. "If there is any order we hate to see come in," remarked a business friend at lunch one day, "it is one from a church or a preacher!" When I inquired why, she said apologetically, "I'm sorry. I forgot you were connected with a religious organization." But I pressed her for a reason, and this is what she said:

"It is so very difficult to get them to pay their bills, and if there is accidentally an error in billing or shipping the order they make a terrible fuss. Others realize a mistake may sometimes occur and treat you humanly, but church folks, and especially preachers, seem to think you are trying to cheat them. I just can't understand why they treat you so. *Can you tell me why?*"

I could not, and the fact that she is a junior department superintendent doing an outstanding piece of work in training her boys and girls to be like Jesus in their everyday lives, did not make her question any easier.

And the second—"I have never yet been uncivilly treated by business men on whom my profession has necessitated calls," recently remarked a devoted church man who was for several years employed by church organizations, "but during the last five years I have been in business, at fifteen different times I have been rudely ejected from the offices of church officials in religious organizations. I have made a careful study of each case, but I have not yet been able to arrive at a satisfactory solution for this treatment. Now, of course, it would seem that of all people in the world who should show courtesy, to say nothing of civility, in their everyday relationships, the Christian should be foremost."

Are these pictures fair? If so, what is the reason?

Census of Religious Bodies in 1926

THE Department of Commerce has just announced that, according to the returns received, there were in the United States in 1926, 213 religious bodies, with 231,983 organizations and 54,624,976 members, as compared with 200 denominations, representing 226,718 organizations and 41,926,854 members in 1916. The term "member" has a variety of uses. In some religious bodies it refers to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons. Each denomination was requested to report the number of members according to the definition that prevails in its fellowship.

According to the census of 1926, the total expenditures were $814,371,529, as compared with $328,809,999 in 1916, representing a gain of $485,561,530. Under "expenditures" are included the amount expended for salaries, repairs, payment of church debts, benevolences, and denominational support.

The value of church edifices in 1926 was $3,842,577,133 as compared with $1,676,600,582 in 1916. This item includes any building used mainly for religious services but does not include buildings hired for religious services or those used for social or organizational work in connection with the church.

A Parable of a Tomato Vine

TWO tomato plants started their career in my garden. They were of the same size and variety, and were planted on the same day. In the course of the summer, the one was carefully pruned of all branches, only two being allowed to grow. When these reached the height of the trellis, they too were pruned back. The result was an early profusion of blooms and a rapid development of fruit. When winter came, this first plant had borne much fruit for my table, and being exhausted by much labor, was ready to die a natural death.

The other plant was allowed to grow as it listed. It sent out many branches in all directions, and grew to great height and size. It too had blooms, but they came late. It produced a few beautiful green tomatoes. But the cold winds blew, and the frost came, and great was the destruction thereof. Only two tomatoes found their way to my table from this second plant.

This is not a story in agriculture. It is but a meditation

on the ways of the world. As with tomatoes, so also with people. The very things we call hardships and adversity may be the best stimuli to produce a rich fruitage. The most comfortable environment may be to our own undoing. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Youth and Good Will

ONE of the most thoroughgoing studies in the field of developing world friendship is the recent report of Neumann on the International Attitudes of 1,110 High School Students. He seems to have found rather pronounced attitudes of narrow nationalism. For example, the students strongly favor the slogan "America for Americans"; they are suspicious because of "schemes other nations are likely to have against our country"; they feel "that the nations of Europe and Asia still desire to get territory on the American continent."

At the same time they also reveal more wholesome attitudes. They emphatically deny that we are always right in our dealings with other nations; they oppose competition in the creation of stronger armies and navies among the nations of the world, and urge that America join in international efforts to bring about disarmament; they deny that "the greatest men in our nation's history are those generals and admirals who have led our forces to victory in time of war." Neumann believes that these students tend to be nationalistic in attitude, but are quite unwilling to carry their nationalism to the point of ill-will and hatred of other nations.

Does the church fully realize the latent powers of good will in the idealism of youth? Is the church encouraging or making more difficult the development of right international attitudes? What specifically is your church doing to make peace and good will a reality in all the earth?

I AM GOOD WILL

I Am Good Will.

In the dim past when some man, instead of asking "*Am I?*", first said "*I am* my brother's keeper," then I leaped gladly to my birth.

Wherever a sense of human need has spurred the act of a stout arm, there I have become enthroned.

Even in the heat of war when men have dumbly wondered why they slay others like themselves, there have I bided my time, waiting to come in on the pathway of that wonder and control the soul in the name of brotherhood.

Where men have died, gazing into the flames, joyously certain that through them larger truth would some day dawn for all mankind, there have I stood rejoicing.

In the smiling child-heart that welcomes all and asks no questions, I await my final consummation.

In all the constructive forces that save the loving faith of childhood from corruption at the touch of a hate-ridden world, I find my undying hope.

In the certainty that some day mankind will become as divinely loving as the children, I await the fulfillment of my dream.

I base my hope upon Him whose mission it was to bring "good will to men."

I Am Good Will. **—P. R. H.**

Keep on Studying!

A FORWARD looking church recently used this slogan in announcing the organization of a number of discussion groups for its adult membership and in soliciting additional enrolments. A leaflet tells of two mothercraft classes, a group for men on "Social Ideals for Industry," a Bible study, and a world friendship group. The same church urged cooperation with a community school for leaders in religious education. The challenge to the adults was to keep young—young in religious thinking, and to keep abreast of the children who "are often getting newer and better religious instruction than we adults."

Many adults have long ago lost the practice of studying, but it is difficult to see how any of them can escape the many worthwhile invitations to keep on studying in this day of adult and parental education, extension courses and lectures, reading suggestions, correspondence courses, and the like.

Studying is a means of growth, and growth should include social and spiritual progress. It is not only desirable, but necessary that adults should keep growing spiritually with their children. Else a cleavage develops which surely leads to disaster as so many, both young and old, know from actual experience.

And what reward have they who keep on growing? Where old and young keep growing together there we find an enviable sharing of life's best values—new insights into ever recurring experiences, old realities in ever changing form. Wherever two or more grow together there we have a social and a spiritual experience which leads always to a fuller, a more abundant life.

Preparedness

THERE is some division of opinion over the matter of war preparation in times of peace. There seems also to be a division of opinion in regard to preparing our boys and girls who enter high school to set forth on a quest for truth. Has the church prepared them for their inevitable conflicts between truth and untruth? Many of us can fuss about the teaching of evolution in our high schools, but what have we done to prepare our youth to think creatively; to what extent have we given them right points of view; to what degree have we given them certain definite beliefs and data; how far have we brought them abreast of the truth we know? How many have a definite knowledge of how the Bible came to us or of the history and purpose of the church? How many are there who have been guided into a technique of Christian group life? How many have merely a carefully stated "calendar of don'ts" as a philosophy of life?

Have we done our part in such genuine preparedness as this?

Are We Trying "To Save Our Face"?

THE October number of *Religious Education* carries a biting editorial in which Professor H. N. Wieman discusses the needs of religious education. "Religious Education" he says, "requires three things: (1) a teacher personally equipped and kept fit by the practice of personal religion according to right methods, (2) clear knowledge of what that is that we are trying to teach the child, and (3) mastery of the methods by which such teaching must be accomplished."

Professor Wieman suspects that the last of these three has received disproportionate emphasis and therefore turns his guns on points one and two. Here are some sentences that religious educators may well ponder:

> "We try to save our face on this matter of personal fitness by saying that we are not trying to make the child like ourselves; we are only trying to help him organize and interpret his own experience in the light of the highest ideals the race has achieved. That sounds magnificent. But do any of us have the Godlike meekness, sympathy, patience, and insight which any teacher must have who would teach in that way? We do not. And what is more, we cannot even approximate this personal requirement without persistent and strenuous practice of personal religion."

Professor Wieman asserts that the main difficulty in arriving at clear-cut objectives in religious education arises out of confusion over the idea of God.

> "What religious education tries to do when it tries to do anything that is distinctive and important, what religious education must always do, and the sole reason for its existence, is simply to lead the child to seek and find the most helpful personal connections with God. . . . We do not know what we are trying to do in religious education because we have no common understanding concerning the word God. . . . But until we reach some agreement concerning what God is (or the religious object called by another name), religious education is lost in a welter of confusion. It can do nothing save flounder. Until it can harness its efforts to the great task of leading the generations to seeking after God and connecting with God in a beneficent way, all its expert and efficient methods are like the jangling parts of a huge machine whirling endlessly and accomplishing nothing. Religious education stands or falls on the one great question: What is God?"

A Story Christmas at Home

WE are frequently urged by students of child life to avoid the intense excitement, the nervous strain, the over-stimulation which too often accompany the celebration of Christmas. And their advice is good. All too often Christmas is made a day of fretfulness and weariness, if not of actual quarreling and displaying of temper because of the tension under which the children have lived for weeks before. We are therefore willing to admit the need for a less nerve-wrecking celebration if we are to save the day from disaster. But more: we are conscious of the fact that such celebrations are inappropriate for the birthday of Jesus. We cannot lay upon the church school the sole responsibility for giving the "religious" interpretation to Christmas. Throughout the weeks their home environment must contribute to it if our children are to catch the spirit of good will, of service, of joy, that came into the world when Christ was born.

But the question of "how" is evermore present. We can interest them in others, but sometimes they become as excited over what they are going to give as over what they are going to get! What can be done to calm both their activities for others and their expectations for themselves?

Why not try making this a story Christmas? Of course, it will take time. The adults in the family will have to get into their crowded pre-Christmas schedule time for the preparation, and time for the story-telling itself. But may it not be that adults as well as children need a less strenuous Christmas? May it not be that the reading and telling of beautiful stories of the Christmas time will help them to catch the true spirit of Christmas? And there can be no better way to help the children catch it.

What to tell? Of course this is an important question. Nothing will be gained if the stories are of a piece with the excitement we are trying to allay. Let them rather reflect the beauty, the wonder, the joy of the birthday of Jesus and of the spirit which it brought into the world. The Christmas stories from Luke and Matthew, if well told, never grow old. Re-read Book I of *Ben Hur*, and let the charm and mystery of the stories as they are there told, inspire you to tell them with a new interest and a new reverence. Catching the spirit of Christmas in a beautiful fashion is Lowell's "Vision of Sir Launfal." It merits a fresh reading. Then make the poem into a story for the children, memorizing the poet's words to use for the climax and conclusion. The children will love and appreciate it.

Tolstoi's "Where Love Is, There God Is," should always have a place in the Christmas repertoire. Kate Douglas Wiggins' "Birds' Christmas Carol," and Dickens' "Christmas Carol," cannot be left out. Van Dyke's "The Other Wise Man" has won a well deserved popularity. It will be welcomed again and again and all children should hear it often enough to love it. "Why the Chimes Ring," by Alden, should certainly be told, and Jay Stocking's "Golden Goblet" will become a favorite. The legend of St. Nicholas giving gifts to the three daughters of a poverty stricken family will appeal to the children.

If you live in a city no doubt all the stories suggested will be found in your public library. But they will be greatly in demand just before Christmas and if you wish to use the library copies it will be well to get them right away. Some of them will be in many private libraries, or they may be ordered through your denominational publishing house or local book shop.

To supplement these Christmas favorites, a book of Christmas stories may be necessary if the demand of the children is to be met. One of the best collections which has come to our attention is one by Maud Van Buren and Katherine Bemis entitled *Christmas in Story Land*, published by the Century Company, New York City. It includes a large number of stories selected from several authors, many of them having appeared in the *Youth's Companion* or *St. Nicholas*.

If the children in the home are told such stories as these suggested during the early weeks in December, they will come to the "Night Before Christmas" in a much less feverish state of excitement. Of course some excitement, some joyous anticipation of surprises, both to be given and to be received, is wholesome. The stories will help rather than hinder such anticipation; but they will cool its fever. Then if Christmas Eve can be celebrated in the home by all members of the family singing Christmas hymns and carols, such as, "Noel," "O Little Town of Bethlehem," "It Came Upon a Midnight Clear"; listening again to the wonderful story of the first Christmas; and finally after the children are in bed, singing "Silent Night, Holy Night," the prospects for refreshing sleep and a happy Christmas will be bright.

—Mary Alice Jones

The Barrier-less Kingdom of God

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for, ye are all one in Christ Jesus." Galatians 3:28

By RAJAH B. MANIKAM

THE oftener I meditate on this marvellous verse, the more I am gripped by the length and breadth and depth of its message. I have often wondered too, as to how it was that Paul came to write this remarkable verse. Was not Paul a Jew, who often prided himself on that very fact? Yet he writes "In Christ Jesus there is neither Jew no Greek"—*No Racial Barriers.* Did not Paul write the Epistle to Philemon returning a runaway slave to his master? Yet he writes "In Christ Jesus, there is neither bond nor free."—*No Social Barriers.* Did not Paul write in Second Corinthians, about the subservient position of women in churches and homes? Yet he writes "In Christ Jesus, there is neither male nor female"—*No Sex Barriers.* The explanation for all this is to be found in the fact that Paul met Jesus on the road to Damascus. Only a man living in vital contact with Christ Jesus can transcend the three great barriers of race, society and sex.

Dr. and Mrs. Manikam of Madras, India, made a most valuable contribution to the World's Sunday School Convention held in Los Angeles. This article has been condensed from the address on "Advancing His Kingdom—the Message," delivered at the concluding session of the convention.

Dr. and Mrs. Manikam have taken graduate work at Columbia University and at the University of Pennsylvania. Dr. Manikam holds the degree, Doctor of Philosophy in religious education from Columbia. They are planning to take up work at the University of Chicago during the winter quarter. Mrs. Manikam will take the degree, Master of Science in bacteriology and chemistry, and Dr. Manikam will take work in psychology and philosophy. They expect to return to India to teach in their Alma Mater, Noble Christian College at Madras.

In Christ Jesus, there is neither male nor female—*no sex barrier.* Can one point out any country on this earth where at some time or other, womankind was not oppressed? It must be difficult for the modern woman to adjust herself even in thought to the woman's world of the early nineteenth century—woman dominated by man at home, forbidden competition in business, legally unrecognized when married, and denied facilities for higher education. Perhaps the remark "Mary, you and I are married. We shall be one, darling, and I shall be that one," sums up admirably the situation then. The boasted freedom of womanhood in the West is but one century old. If with the Christian background of this verse, Western women had to fight hard for their emancipation, can they not be sympathetic with their oriental sisters who have no such background? Many ills of Eastern womanhood are due to low religious ideals and teachings. Popular Hinduism sanctions widowhood and child marriage, and forbids widow-remarriage. India has today twenty-five million widows. Mohammedanism must also come in for censure when it portrays heaven as a harem where a man can have nine wives. I can never understand how a place can be heaven with nine wives!! No, in all non-Christian scriptures, you will not find a verse to match with the Christian truth that God does not deal with us favourably or unfavourably because of our sex but looks upon our souls.

Paul speaks of a second barrier. In Christ Jesus, there is neither bond nor free—*no social barriers.* The world today faces a tremendous struggle between capital and labour, between the rich and the poor. Exploitation of cheap labour of the East, unjust treaties, questionable extra-territorial rights, and gunboat Christianity, will never win the world for Christ. I know of a foreign concern in India which made 214% profit and paid highly skilled labor only twenty-six cents a day. We must Christianize our commerce, and our business through and through. The economic problems of the world can be solved by only one solution, and that is the Christian solution. Our brotherhood can become real only if we transcend all social barriers and live Christ, who died both for the caste and the outcaste.

Paul speaks of a third barrier. In Christ Jesus there is neither Jew nor Greek—*no racial barriers.* In Christ Jesus the nations of the world are finding their common meeting ground. The more I live, the more conscious I become of the smallness of our world. We can no longer ask "Am I my brother's keeper." Yet, because of the proximity and complexity of our lives, frictions also arise. Nearness of each other is an asset only if it produces brotherhood. If it produces racial antipathies and animosities all the time, then it is only a liability. The race problem of the world has only one solution, and that is the Christian solution. Christ died for all men. I thank God that Christ is a marvellously inexhaustible personality, that every nation on earth can come unto him and find its best ideal realized in him. If we love him, our common Saviour, then we will

(*Continued on page 25*)

Doers of the Word

By
HULDA NIEBUHR
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"BE ye doers of the word and not hearers only." In other words, do not permit that which has been taught you to "go in one ear and out the other" but act accordingly, let it enrich your life in some way. That is James's advice to listeners. Transposed into counsel for teachers the text would read, "Be ye teachers of the word and not mere tellers of it; pass it on in such fashion that it may be a vital factor in your pupils' lives and not a mere succession of sounds."

"We learned about six peas and pea soup" a little girl reported in answer to her mother's question regarding the church school lesson. "No, it was 'sweet peas and pea soup,'" protested her playmate. The mother was mystified until she met the teacher, who explained that the lesson was "Seek peace and pursue it." Hearing can have no effect on doing if it is not hearing in the first place. If some of our supposed teaching in the church school does not affect pupils' lives, perhaps it is because we need to be reminded that they are not really hearing us, that we are not speaking in a language they can understand.

> IN hearts too young for enmity
> There lies the way to make men free;
> When children's friendships are world wide
> New ages will be glorified.
> Let child love child, and strife will cease,
> Disarm the hearts, for that is peace.
> —*Ethel Blair Jordan*

Sometimes hearing is merely a "hearing with the ear" because it is not sufficiently sharpened by interest and meaning. Johnny's mother, endeavoring to deflect his attention from the toys of his protesting little brother, asked him about the church school lesson of the morning. "Oh, we had that story about Abraham—'you go to the right and I go to the left,'" said Johnny, as he went on grabbing his brother's playthings.

A third teacher found that the story of Abraham and Lot, with the memory verse "Blessed are the peacemakers," was appearing on the horizon again. "They had that in the beginners' class and again in the primary department! And my juniors know that memory verse; all the Beatitudes were in last year's memory requirement! I'm glad to hear they are keeping on revising the courses of study!" But further thinking recalled to her what she had always known, that the end of her teaching was not the knowledge of some Bible facts, nor the rote memory of some Bible words, but something more. "Some of my boys and girls talk in such nonchalant manner about quarrels in which they have a part. Mary said about a schoolmate last Sunday, with something of an air of pride, "I don't speak to her now!" Clearly, consciences are not very sensitive in regard to peaceful living! After the last parent-teacher meeting the teacher had heard some mothers discuss some of their particular problems of child training: "Do your children fight with each other?" the one mother had asked. "Oh, my dear, like bull terriers!" Then the two mothers had laughed as if that were a condition all mothers must take for granted. "Two of the children of those two families," thought the teacher, "are in my class. Even if I can't expect to fill in all the gaps of faulty home training I ought to be able to make the Abraham example and the Jesus principle of peace represent some value to them which they will care to achieve, and I ought to be able to help them achieve it, at least in some measure."

She therefore decided that in the first place she would help her pupils discover for themselves something of the meaning of the principle of peace and its implications for their own lives. She would also endeavor to bring about a desire to act accordingly; she would, in other words, help establish an "emotionalized attitude" toward the ideal of peace. And she would not forget the importance of opportunities for practice in living in accordance with their understanding and desire.

On Sunday she pointed to the text of the following Sunday's lesson. "It is a story you have had before, the story of Abraham and Lot. Do you remember it?" Several members revivified the memories of all on the story of the "strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle" and the way Abraham solved the problem in the interest of peace. The teacher reminded the class that there are other stories of people who were lovers of peace, who maintained or established peace where less thoughtful people would have had quarrels and discontent. "Some such stories may be found in the Bible, others in the history and literature you study in public school." "We had the story of William Penn this week," offered one pupil. "He didn't have war with the Indians at a time when almost everybody else did." The teacher accepted this as a good illustration of a "hero of peace" story. Other hands went up. "Evidently," said the teacher, "some of you will not need to work hard on next Sunday's assignment. It is this: I will ask each one of you to remember or to find some story of a hero of peace and we will see just how they avoided quarrels."

Not all the pupils remembered their assignment but a sufficient number did, to furnish to all a realization that there had been many noble "doers" of the word, as applied to peace. One member listed on the board the names of these adventurers of peace as they were given by the pupils. A discussion followed, out of which grew the conclusion that none of these had achieved by magic the rewards of peace; all had been willing to do something very definite for its sake. The class listed prerequisites to peaceful living as exemplified in the stories cited. How did Abraham achieve peace? He was willing to give up something that rightfully belonged to him; he was unselfish. William Penn—how did it happen he lived in peace with the Indians

when so many other people were in constant danger? He was fair. He did not take their possessions from the Indians but bought them at a price they were willing to accept. The hero of the Quaker "legend of the latchstring" adhered to his custom of keeping out the latchstring in spite of his neighbors' distrust of the Indians. His family was spared in a raid, and he kept peace because his trust in the Indians prompted their trust in his sincerity. Of the young King Saul it is told that "he held his peace," and "he was as though he had been deaf" when, on being chosen king, "some despised him and brought him no presents." According to the manner of his day he had a right to loyalty expressed through some tribute, and his followers expected him to punish the offenders.

In the discussion of these stories, incidents of playground, home, and school life were reported, illustrating the principles of peaceful living, and the class came to the conclusion that these principles are applicable to the problems of daily life. "I know a boy who gets mad every day because the kids call him names. If he'd do like that king, act as though he were deaf, they'd forget soon enough to tease him." "We have a student council in our school now and we are in charge of dismissal ourselves. I think we act better than we used to when the teachers had to watch us all the time. We think it's because they trust us and we're ashamed to push and talk."

The teacher had noticed various groups of boys and girls quarreling over the use of a neighborhood playground. She stated this case as a problem, and so gave her pupils, by way of class discussion, an exercise in arbitration.

That evening, as she reviewed the morning's procedure and its results, the teacher resolved to visit the public school where even junior boys and girls participated in the government of the school, carrying real responsibility; then to report her findings to the church school cabinet. She also realized that she might still further socialize her classroom procedure, secure more interplay of pupil activity. "Surely," she thought, "our formal classroom procedure and autocratic administration curtails the opportunities these boys and girls might have, to put into practice the principles they are learning to appreciate and understand."

On the following Sunday the class met to plan the next week's worship service in the junior department, for which it was their turn to be responsible. "Peace on earth" was chosen as the theme. "It is almost Christmas," they said, "we have just been learning about peace and there is much about peace in the Christmas songs." Many suggestions were made, which were accepted, vetoed or amended, as the case might be. Some of the pupils had opportunity to be "good sports" about having coveted occasions for leadership voted to someone else, because it was considered only fair that another should have a turn to be in charge of the program, to tell the story, to lead the singing. "George has never told the story in worship service before, but he has done other things well and we ought to trust him with it." Accordingly, on the next Sunday, the class, leading the department, pledged itself to the discipleship of the Prince of Peace in a worship program. There were songs of "Peace on earth, good will to men." The classes recited in unison the verse, "For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be . . . Prince of Peace. The story of the "Christ of the Andes" was told, the story of the statue made of melted guns, placed upon the boundary line of Chile and Argentina to commemorate the way in which two nations of people stopped dissension over an undetermined boundary line. They arbitrated their difficulties and pledged themselves never, never again to support war, because, they said, as professed followers of the Prince of Peace they could not do otherwise and be sincere.

The class hour that Sunday was spent in writing, at first an individual, then a composite "Prayer for Peace," in which the pupils expressed their desire to be "unselfish, trusting, fair, willing to 'hold our peace' and if our country should ever get in trouble with another country, please help us settle it in the way Chile and Argentina did, and help us always to be true followers of the Prince of Peace." The members of the class led the junior department in prayer at the close of the morning session, by reading this product of their group thinking and feeling.

In this way the teacher inspired and guided the children to *understand* one principle of Christian living, with its implications for their everyday problems in school, home and playground, and helped them to some inkling of its meaning for the broader relationships of life. She used the religious impetus to help them *want to act* according to their better understanding, and utilized the stories of noble characters to establish an appreciation, a sense of the value of a certain mode of thought and action. Though she may not have been conscious of the fact, it is true that the contagion of her own attitude was a large factor in the commitment of her pupils to the ideal which they accepted. And she conducted her class in such fashion that it gave opportunities to *establish* in the pupils, under her guidance, *habits* of Christian social living according to the principles they were making their own through thought, feeling, and action.

Her procedure has not worked magic. All her pupils do not always seem to "seek peace and pursue it." It is noticeable, however, that they have a standard and a technique of action which they themselves have accepted as such and to which they are committed. The teacher has had occasion to observe that they consciously use this standard when a problem arises in their mutual associations. And she finds that they do no longer speak as a matter of fact, and never as a matter of pride, of the quarrels they do have. Conscience has been sensitized, without a doubt.

If, in spite of her best and continued efforts, her pupils are not always "doers of the word," their teacher is not altogether discouraged. She knows that character development is not magic, but growth throughout a lifetime in increasingly complex situations; that faults ingrained through the years are not eradicated in an instant; that religious perception is the result not of legerdemain, but of disciplined search. She understands that an educator must be endowed with patience that can wait for results, although there is never an excuse for indifference with lack of results.

This is the third of a series of articles on practical methods for the church school teacher. Next month the article will be "Making a Road Map" by Dr. George Herbert Betts, in which he discusses the teacher's lesson plan.

Christmas Comes to the Small Sunday School

By Lillian Williams*

THE Energetic Young Man who was superintendent of a small Sunday school had called a meeting of the workers' council at his house that evening. He addressed the group with growing enthusiasm. "What are we going to do about Christmas?" he demanded. "It's only twenty-four days from now and we haven't started a thing. I hope we don't have anything like the entertainments we've had before." He was getting heated about it. "Why does the Sunday school have to have a hullabaloo at Christmas time? With everybody getting things from their families except those who need them, and a ratty looking Santa Claus! Why, you'd think it was a pagan holiday and we didn't know what it was all about, for all the religious significance we have given it. I've just been thinking over the Christmas stories in the Bible. There's one about the shepherds coming to the place where the Child lay and worshiping him; and there's another about kings from the east bringing him rare gifts. But do you see anything in there about a crowd of children getting mosquito netting stockings filled with candy?"

"But we always have had a tree," objected the secretary.

"And the presents they get at Sunday school are the only ones some of the children receive," added the primary teacher.

"That's just the point," replied the superintendent. "Why should the cheap little things that the Sunday school gives be the only Christmas some of the poorer children have? That might be all right in a city mission school where everybody is poor and that was the only Christmas any of them could have. But there are only a few in our community who really need things. Why couldn't we save our money and give them a real Christmas?"

"And let the children help," suggested the junior teacher excitedly. "They'd like filling a box for some children better than anything."

"And let's have some real music," begged the pianist. "There's more lovely Christmas music than any other kind."

The superintendent was jubilant. "You've got the idea: *worship* and *giving*. Now let's make plans." The conversation went on into the night with unceasing interest.

After that the Sunday school people were the busiest in the community. In the little schoolhouse the children practised Christmas music, and although there was no piano, the singing was tuneful and lusty. The pastor, too, taught Christmas hymns when he held the chapel services. Every Sunday evening after church a group gathered around the piano and sang carols, and the entire school practised them on Sunday morning.

The worship services each Sunday were about the joy of giving. Sometimes lovely Christmas stories and legends were told, like "The Great Walled Country" and "The Other Wise Man." By means of these services and explanations given by the superintendent and pastor, the members of the Sunday school were fully persuaded to the idea of having a White Christmas. The young people were put in charge of the service. Since Christmas came on Tuesday, they voted to have a vesper service on Sunday at five o'clock and to give an appropriate play and have the White Gift presentation at that time.

A committee of adults was appointed to decide on worthy recipients of the gifts. They reported that the church orphanage in their state wanted some fruit and some rice. Also they brought in a private list of homes in the community where help at Christmas time would be much appreciated. They were careful to get the age and sex of the different members of the families. This information was then given to the class which was to prepare the box for that home. And then how busy all the classes were!

Plockhorst © 1915, E. A. Perry*

Sleep, my little Jesus, wonder-baby mine!
Well the singing angels greet thee as divine.
Through my heart, as heaven low the echoes sweep
Of glory to Jehovah! O sleep, my Jesus sleep!
Softly sleep, sweetly sleep, my Jesus, sleep!

*Miss Lillian Williams is Assistant Editor, Sunday School Publications of the Methodist Episcopal Church, South, Nashville, Tennessee.

*"Repose in Egypt" used by permission of The Perry Pictures Company, Malden, Massachusetts.

Chambers ©*Edw. Gross Co.**

THE LIGHT OF THE WORLD

You might not think the tiniest children could do anything. But the teacher took kodak pictures of each of them, and when these were mounted on a heavy piece of paper, a small calendar pasted beneath, and a ribbon tied through a hole at the top—what better present could any mother wish? Then they got blotters and each child tied several together with a piece of ribbon and pasted a pretty picture, cut from a magazine, on the top one. And that made a present for father. The presents were wrapped and cards were attached to them saying "To Father" or "To Mother, from . . ." They practised songs and verses and with great eagerness they came every Sunday, the first thing, to look at the lovely Nativity picture hung low on the wall.

The primaries and juniors often worked together at the weekday meetings, because it was surprising how much they could help each other. They found there was a great deal of responsibility in being amateur Santa Clauses. For their own parents and the father and mother of the family they were helping, they made many things: aprons, napkin rings, guest books, sachets, and clothes bags; necktie holders, shaving paper pads, pen wipers; wicker baskets painted in attractive designs, vases made by painting bottles, cans and jars painted and labelled for use in the pantry. The older girls made a pretty little comfort for the baby, and the boys who could use a scroll saw made and painted some toys for the little boy, and there were some things which they had to buy outright, such as, clothes for the baby and a wagon for the boy. It was especially hard to save money just before Christmas, but they managed gradually to fill a bank in which they put all the money they saved by doing without things.

But all this was not enough, they had to learn songs to sing for the play to be given Sunday afternoon, and make headbands of silver ribbon and stars of silver paper pasted on cardboard, that they were to wear as angels when they sang. And the best thing of all was that they were allowed to help decorate the Christmas tree. Did you ever climb a high stepladder, up to the ceiling, nearly, lean over a pungent cedar tree and drop on it that fairy stuff that looks like icicles in the moonlight? Well then, you know how ecstatic the boys and girls felt when they did it.

The older boys and girls and the young people were busy, too. They had to get the Christmas tree, and some smaller trees with which to decorate, and ivy that they found still green on the protected sides of houses. And they had to practise the play and get the costumes and properties ready and plan the stage setting and learn carols.

Almost at once it was the Sunday before Christmas. Things happened so fast that we shall have to time them in order to keep up with them—like this:

SUNDAY—9:30 A.M.

Those coming to Sunday school stopped just inside the door and gasped, "Oh!" and then came in and sat down and looked and looked. The walls and floor of the pulpit platform were draped in white that sparkled with snow dust. Evergreen trees grouped in the corners were covered with it too, as were the vines draped around the walls. But all this merely formed a background for the lovely, sparkling tree that reached toward the ceiling and glowed from every proud branch. "The Joy of Christmas," was the theme for the service that morning, and someone told one of the legends about the Christmas tree. In the classes the Nativity pictures were admired and the marvel of the incarnation was felt with reverent appreciation.

SUNDAY—5:00 P.M.

The Vesper service. Everyone came bearing gifts wrapped in white. If they had said "Oh!" that morning, they said nothing now, but entered silently and bowed their heads in prayer. Lighted candles burned in the windows against the dusk of the early evening. Candles stood about the altar. The stage was set for the play. It was an outside scene, and a star, not too large, shone softly.

When the audience was seated there was heard, from outside the church, the sound of voices in "While Shepherds Watched Their Flocks By Night." Then, singing "Hark, the Herald Angels Sing," young angels dressed in white and with stars on their foreheads, came down the aisles and sat in seats arranged on one side in front. The play which followed was a simple but lovely one, about a shepherd who stayed behind to watch the sheep, but who saw the angels and the wise men and even the Mother and the Child.*

The superintendent told the "Legend of Cathay," explaining that this was the thought of the White Gift service, and that the Sunday school wished to bring gifts to the Christ Child. While the pianist played "We Three Kings of Orient Are," the angels picked up the packages they had hidden under the seats and brought them to the altar. There were the boxes, covered with white, of the things they had made. Then followed the tiny children, who had been sitting on their small chairs in front. They brought an offering, too. After them came all the congregation—those who had not brought fruit or rice brought money. As the exquisite oriental melody was heard they, too, brought their gifts and felt they were worshipers of the King. The music was stilled as the pastor reverently blessed the offering.

(*Continued on page 41*)

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*"The Shepherd Who Stayed Behind," McGavran. Walter W. Baker Co., Boston.

Newer Methods of Teacher Training

By
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WHAT methods are our church school teachers using? Those that they have heard about in classes and conferences? No, not necessarily. Teachers are almost sure to use the methods that they have themselves experienced and enjoyed. If then we are to be successful in introducing progressive methods of religious education in our church schools, we must make sure that our teacher training programs do more than discuss forward-looking methods; they must *give practice in them.* Until we have the courage to use in our teacher training, the procedures that we believe in for children, the whole movement for better religious education will be held back.

Many courses on principles and methods of religious education are being offered—in institutes, summer conferences and camps, community training schools, local churches, and by correspondence. Every year thousands of certificates are granted. For the most part, these courses proceed on quite conventional lines. Lectures, recitations, and readings are the rule, on such topics as the qualifications of a teacher, types of teaching, memory, habit formation, attention and the like. Most of the older textbooks quite fail to present an adequate conception of growing religious experience as it relates to a divine-human society. Most of them fail to present vital problems in such a way as to stimulate thinking. One or two of the newer books are more satisfactory in these respects. But the point is that nearly all the teacher training now going on in Protestant churches is a study of theory through textbooks and lectures, with perhaps some discussion and individual reports. Our present teacher training does not, except in rare instances, provide for enough student activity, for practical experience critically reviewed, nor for those social inter-relations in learning that we are coming to feel are essential for the children in our church schools.

What shall we do about it? The answer of course is *experiment.* Let us strike out and try newer methods of teacher training. Let us try to explore some of the untraveled paths in this field. Experiments in the training of teachers are needed quite as much as, or even more than, experiments in the religious education of children. And some exceedingly interesting experiments are being made in different parts of the country. That is surely an encouraging sign. Four types of procedures, now only in the experimental stage, will be presented here, in the hope that they may be suggestive to leaders in the movement who are wanting to make their teacher training more vital and effective in the work of religious education.

Until we have the courage to use in our teacher training, the procedure that we believe in for children, the whole movement for better religious education will be held back.

The Use of Goal Cards

Many teachers are familiar with the "individual assignments" now in use in many public schools, by which a student goes ahead at his own rate, to a large extent teaching himself through a wise use of the educational resources within his reach. At a summer conference, the students in a course on methods were given this assignment, or goal card:

1. Know fifteen members of the class by name.
2. Fill out the information blank.
3. Discuss any of the topics with another member of the class—outside of class.
4. Take one of the new type tests.
5. Contribute twice to class discussion.
6. Describe a "life situation" or "case" that you would like to have discussed on the last day. Hand to instructor.
7. Prepare discussion questions—at least three—*or* make a lesson plan, *or* do a piece of original work, *or* prepare a test.
8. Read at least two chapters in one of the books on the shelf in the library.
9. Have a conference with the instructor.

These cards were handed in to the instructor at the end of the course with the items that had been accomplished duly checked. By this method, initiative was thrown upon the students themselves. They knew what was expected of them. Further, they realized that their contribution to the class life included more than book study and discussion.

In a class in a teachers' college, the goal card on the unit of study dealing with worship was made out by the members of the class as a result of a discussion on what they wanted to get out of their work. Where there is sufficient time, such a plan is certainly preferable to the teacher's preparing the assignment.

Practice Teaching, Demonstration, or Observation

Of course the ideal way to learn to teach is actually *to teach,* with the cooperative supervision of one—or better still, several—of your friends and fellow-teachers. But it is very difficult to introduce regular practice teaching into the training of church school teachers. The time available, inadequate space for teaching, and the danger of creating an artificial situation, all work against such a scheme. When the members of a training class take turns in teaching each other—those under instruction assuming various roles, as kindergarten children, junior boys and the like—the result is often highly entertaining but not conspicuously helpful. Occasionally, a few student teachers can learn by the apprentice system. *Very* occasionally, the leader of a training class will find it feasible to visit the class sessions of her teachers-in-training and afterwards give suggestions on the basis of a teaching experience in which she has shared.

As an actual working plan, the nearest that we can come to introducing practice teaching in our training for church school teachers will probably be to require written reports of actual classroom experiences from the members of our training groups who are in service. Experiments in teacher training by the use of such reports have been made in several places. In one church school every teacher was asked to make a narrative report of his class session, writing it if possible before midnight on Sunday. These were made the basis for discussion at teachers' meetings. This is one of the reports handed in by a teacher who was carrying on a world friendship project for the third grade based on animal life.

I arrived about ten minutes early to find Fred Smith and Margaret seated together on my chair. They were Mr. P. and Miss C. they told me. Frances Marston went upstairs with me to get some thumb tacks. Then I took my coat and hat upstairs. When I came down, the bell rang, and I said, "We will all come and sit in the circle." This was greeted with roars of laughter. The reason for this was that some enterprising member of the class—Fred Ford, I believe—had carefully placed one tack on the seat of each chair. Nobody really sat on a tack as far as I know (I don't think there were any on my chair) and when I said it seemed to me a rather silly business, the laughter died down.

(N.B. I should have arrived earlier. I should have known better than to leave a group of children in a room with thumb tacks with nothing very definite to do with them!)

There was considerable confusion in the group—talking between Dorothy Jarvis and Fred Ford and noise on the part of Bill. Various readjustments of seating had to be made.

Bill brought three animal stencils, very nice indeed. One of them is a buffalo.

We looked at the pictures of the Chinese buffalo story made at the end of the last session. Bill retold the story very well indeed with some help at the end from Margaret and Fred Ford.

I then referred to the medical boat in China that goes up and down the Grand Canal. Fred Smith offered to bring his geography next time. I read parts of Dr. Shapleigh's printed letter about her work, and we voted to give our class money including today's collection to this work. Bill thought it would be better to send cow's milk than condensed milk because it is so much better for babies, and he could not understand why it is not feasible to send it to China.

The class roll and the collection were then taken. Several children had come in late. The attendance was eleven. Mabel, Alice, and Lawrence were absent.

(N.B. I must do something to make this routine business more worthwhile. I wonder if it would not be a good plan for Dorothy Jarvis to take up the money before we go to Chapel. Many of the children keep their coins in their coat pockets, and have no place to put them when they have left their coats upstairs.)

All the children took their coats and hats upstairs except Dorothy Jarvis, who insisted on keeping hers on. When I said, "Dorothy, you'd better go upstairs with your coat and hat," she replied simply but firmly, "No." Her mother would be quite willing for her to wear her coat, she said. On the way over to gym, I suggested getting in touch with her mother about it, but although she did not altogether like that idea, she repeated her conviction that her mother would not mind.

(N.B. Stop in to see Mrs. Jarvis about this. It cannot be a good thing for Dorothy to wear her coat in our warm and stuffy room.)

I told the story of "Chota Lal and the Elephant" in the *Book of Friendly Beasts* by Entwistle. The story was abominably told, but with no reference to notes. In the way that I told it I tried to stress the importance of obedience. Most of the children enjoyed the story though Fred Ford was obviously bored before it was over. When I finished, some of the group urged me to go on and some of them asked for other stories of the same kind.

This was by way of introduction to the Indian that we hope to have with us next time to tell us about the way animals are treated in India.

When the story was over, I reminded the children that next Sunday was Valentine's Day and said that I had brought some supplies for making valentines. I suggested a consideration of children who would not be likely to get so many as they, perhaps some of the children at the Sheltering Arms. This met with no response except that Bill suggested sending one to Eunice, the puppy that we had sent to the Sheltering Arms. Several others took this up. We then moved the tables into a U shape and their chairs around on the outside. During this time I let them make all the noise that they wanted to and they almost raised the roof. We had a little discussion of people to whom we should give our valentines. They then proceeded to make valentines in a very orderly and intelligent manner for the remaining three quarters of an hour of our time. They raised their hands when they wanted supplies or help and were very quiet and hard-working (with the possible exception of Bill) and apparently very contented and happy. Remembering our interest in animals and birds, I had brought a lot of stickers of birds and butterflies as well as assorted hearts, lace paper, and cards. There was opportunity for a great deal of choice in their work but no stimulus for original drawing. At the end of the time, each child had made from one to seven valentines. They were almost all taken home—for the most part, they were to go to members of the children's families—except three for Eunice which were given to me. The nicest valentine for Eunice was a red heart decorated with two bird stickers, with the legend,

"Be my Valentine Eunice
But you shan't catch Bird."
From St. M's School. Margaret

(N.B. This handwork was much enjoyed and I think that it was worthwhile although I wish that it had been more socially motivated and more unified with our main theme. This arrangement of tables is very satisfactory, but the children simply can not crawl out to get their material. I must necessarily give out to them any extra things that they need. They do like quiet and good order but at present it has to be achieved for them.)

When we went to the gym for the play period it was clear that trouble was brewing between Fred Ford and Bill (together) and Fred Smith. Fred and Bill put on boxing gloves and tried to get Fred Smith to fight with them. Fred Smith was evidently frightened and he refused absolutely to go into the gym. He finally went back to the parish house. By questioning him afterwards and by listening to some of the children talk in excited whispers and by asking Fred and Bill what it was all about, this is what I heard.

Fred Smith said that he was afraid of the other boys, that if he had his knife he could fix them. This he said outside of the gym. In the classroom later, he said that he had done nothing to make them go after him, that he didn't want to fight them because he wasn't as strong as they were. He had been hurt when he was small. His mother had told him that he had better keep away from them and that was what he meant to do. He wished he was back in Wisconsin where he went with a "tough gang." When I asked if he used to fight a good deal in Wisconsin, he said, "Not much," but he repeated that it was a tough gang.

According to Fred Ford, Fred Smith cut one of the boys in day school with a knife. The other boy had to go to the doctor. Fred made the damage sound pretty bad. The boy—Jackson, I think it was—was a friend of Fred's and Fred is determined to take revenge. He was tremendously worked up about it, and so were Bill and Margaret and one or two others. Apparently it is a serious issue for them. I mildly suggested that it wasn't their job to set the thing right, but they clearly felt that Fred Smith needs just what they intend to give him. And Fred Smith is badly scared.

(N.B. Can the church school do anything about this? I think a story in the chapel service might help.)

After gym, we went for our service of worship. We sang an Indian song, and the Indian princess in costume sang songs of Indian worship and told us about her people and their ways. There was great interest in this.

As we were going into chapel, one of the girls said, "Fred Smith has taken some of the things and put them in his pocket." When I questioned him, Fred said it was just the cover of a little box that he had found on the floor. I asked to look at it and he brought it out of his pocket. It was a box nearly full of red bird stickers. Again, he said in extenuation, that he had found it on the floor. He was apparently quite willing to give it up to me.

(N.B. I am surprised at this. I must try to know Fred better. Try to visit his grade this week.)

Correspondence courses for church school teachers in service might well be based on a weekly review of such reports, with suggestions for modifications.

Demonstration teaching is growing in popular favor, especially in summer conferences where faculty and neighborhood children are available and where a series of daily sessions can be made the basis for fruitful discussion. In a local church school known to the writer, the junior supervisor conducts a special demonstration class at the church hour every Sunday in the year. She feels that she can make teaching points clearer in this way than by a much longer amount of time given to lectures, reading, and discussion without the practical demonstration.

Observation is helpful only under excellent leadership and after some preliminary instruction in teaching procedures and the laws of learning. Without guidance stu-

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A Primary Christmas Service

By Edna M. Baxter*

It was the Sunday before Christmas at the church school hour, that the director of religious education invited me to join the parents who were assembled in the primary room as the invited guests of the children. A goodly company of eager fathers and mothers had come. They were seated in chairs in the very rear end of the room. In front of them, were rows of chairs for the enthusiastic primary children.

Very promptly the people had gathered because it was understood that the service would consume exactly one hour. Teachers and leaders were in their places. Every one seemed to know what to do and when to do it.

It was plain to be seen that this was no ordinary occasion. At first, I could not get at the secret of all of this expectancy and enthusiasm that radiated from the faces of children as well as adults. Then I heard a leader say, "This part is new this year." I listened more keenly. At last I found the secret. Every year in this primary department, the children give the Christmas story in pantomime. It has become a tradition. With a few variations, they follow the same service. From beginning to end, it is a service of worship.

"PEACE ON EARTH, GOOD WILL TO MEN"

Early in December, they think together in the department of the glorious event of the birth of Jesus and begin singing some of the loveliest Christmas songs, and hearing stories that fit the occasion. This Christmas message becomes so real that the children are led to want to share it with their friends. It changes the purpose in learning the songs and quotations and prayers, when they are to use them in the Christmas pageant. Such a busy, eager group of primary children would be difficult to find.

The superintendent of the primary department had prepared the complete Christmas story, beginning with the annunciation to Mary, and had rehearsed in simple narrative such events as the journey of Mary and Joseph to Bethlehem, their search for a place to stay, the suggestion by the inn-keeper that they might find a place with the animals because there was no room in the inn, the birth of Jesus with the manger as his cradle, the appearance of the angels to the shepherds, their decision to go to Bethlehem to see the new-born King, the journey of the wise men and their arrival with their gifts, and finally prepared the way for a simple dramatic episode where a group of children reproduced Maud Lindsay's playlet entitled, "The First Christmas Morning," which appeared in the December 1926 issue of *The Pilgrim Elementary Teacher*.

While the superintendent read this simple but beautiful narrative of the first Christmas, the primary children presented in pantomime the appropriate scenes. All of the children were seated in their regular assembly chairs, and, as it came time for their part in the pantomime, they quietly left the room by a rear door and came in behind the curtain through the front door and quickly assumed their positions for their episodes. There was no delay. Appropriate Christmas songs were sung between these episodes, or the reader continued her narrative. Only a few children were withdrawn at a time and the remaining group enjoyed the service. Practically every child had some part.

The children were so natural yet so orderly and serious. They seemed to be reliving this old, old story. Can you visualize a little company of angels withdrawing from the assembly together with a group of shepherds in their costumes, and all taking their places very promptly behind the curtain that was stretched across the front of the room? In a moment the curtain parted and we saw these charming angels with arms outstretched singing to the kneeling and affrighted shepherds. The whole primary group sang with the angels and beheld the lovely scene with sincere wonder. The curtains closed and the angels quietly and promptly returned to their seats. Then the curtains parted on another scene. This time the shepherds were discussing what they could take to the new-born King. One of the youngest decided to take his little lamb and he carried it out as he started on the journey. When they arrived at the inn, in the following scene, the shepherds "found the babe" and the youngest shepherd left his little lamb. In another episode, the wise men came bearing their gifts to the manger.

Perhaps the most impressive moment in the service came when the pianist played one of the Christmas selections and

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*Miss Edna M. Baxter is Associate Professor of Religious Education, Hartford Seminary Foundation, Hartford, Connecticut.

Recreation—A Path to World Peace

By Catherine Miller Balm*

IT is not, as yet, a very heavily traveled path. It is marked only by the footsteps of a few eager pioneers, most of whom found it for themselves. I, indeed, fell upon it from the top of a mountain.

I have been wishing for a long time for something novel to use in recreation programs for the young people of the churches. Both they and I were growing tired of "The same old thing"; we wanted something which would be different. I was wondering, too, if it might not be possible to use recreation as a means of helping our young people to understand the youth of other lands.

Of course, I had attended missionary socials—usually to my intense regret. What bores they were! There were games? Oh, yes! To make a game for a missionary social you took the names of missionaries and wrote them on slips of paper which were pinned upon the backs of the guests, who were to try, by questioning other guests, to find out which missionary they represented. Now, it may be jolly to spend a little while asking blithely "Am I a missionary to China? Does my name begin with M?" But the pleasure is likely to pall. Nor is there very much fun in guessing the answers to a mission-study book's questions, or in listening to a girl in Japanese costume read dully from a typewritten paper—"I am a girl of Japan, I live—" No, the old-type missionary social was neither good recreation nor adequate instruction.

"Haven't you," I wrote to the mission boards, "some party plans representing the actual recreational life of other lands? Something that is *really good fun* and accurately representative of that land?"

"We *wish* we had," replied the mission boards. "There is the Hall book of games for children, there is nothing for young people except this —." And *this* was always pitifully inadequate. If it had accuracy it lacked interest for wide awake youth. As youth would say, it was "Not so hot!" So I sighed over my ungranted wish and then—I fell off the mountain.

Now when you have fallen off a mountain you are not in condition to teach conference classes or play games or lead hikes or even make stunt night lions' heads but you must do something. I went to Japan.

Not by train and steamer as I wished but in imagination. I wrote for local color to missionaries in Japan, I read Japanese histories and plays and fairy tales and books of travel and art and poetry and tried desperately to absorb something of the feeling of a Japanese, to acquire a Japanese attitude. One cannot entirely, through research, but one can get something. I found ideas for games as played by Japanese youth. I found their favorite stories, many of which could be easily dramatized, I found customs which I could turn into games, a line of poetry which was the germ of an idea for a pantomime (in the Japanese manner), pictures which suggested the motif for decorations at a banquet, a picnic theme—and I put all these together into a book.

But the editors of this paper, gracious as they are, are not giving me all this space for a book review. That book, and the Chinese one which followed it and the round-the-world one now in process are important only because of what they have helped us to discover and it is that which I want you to know.

FIRST of all youth voted the new kind of recreation *really enjoyable.* They liked the parties and the picnics and the banquets which carried them into a new atmosphere. The programs they built (with the books' suggestions) were jolly from start to finish. That would have justified the programs but that was not all. Preparing the program always included, on the part of the young people, digging into other books for facts which would help them make their party "Absolutely Chinese." They painlessly absorbed some important facts in the process. They acquired new respect for the "foreigners."

Even they who were only guests acquired new information—"That bell before the shrine which is part of the decorative scheme—what's it for in Japan?" "Why all this red? Why do Persians believe red lucky?" Not all the questions were even heard by the leaders, but they all stimulated further study of a country in which the young person had not been at all interested before the party.

That games were jolly and dramatizations "wonderful" caused a new feeling—"Say, those chaps are pretty clever!" That some of the games very much resembled favorite American ones and that the sentiments of a patriot (copied on an attractive poster) sounded just like the expressions of our own heroes caused delighted surprise. "We're not so different after all!"

And that, you see, is the heart of the whole matter. We're not. But it takes a tremendous number of sermons and lectures and books to make us believe it—and—how many young people can you coax to hear the sermons and lectures and to read the books? Not so many as will come to a

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BROTHERHOOD

The crest and crowning of all good,
Life's final star is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth,
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for brotherhood—make way for man.

—Edwin Markham

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Good Times for Children

By MARY EADIE*

"THAT was the best party!" "We had such a good time!" exclaimed the juniors as they were homeward bound from the church. They had gathered there by the score and for a few hours had been employed in the all-absorbing occupation of having a good time. Why did it prove to be the best party? What happened? What did they experience? Let us find out, for Christmas is coming, and leaders and children all over this continent will be planning for good times.

The juniors had been studying Africa. For weeks they had been learning to appreciate their African friends, and so when the time for a party drew near it occurred to the department leaders that "a night in Africa" would not only be fun, but that it would provide scope for pupil activity, and would deepen the bonds of friendship with the girls and boys of that land. It was suggested to the juniors and so heartily approved that before two weeks had passed the invitations were ready, and the program, including even the decorations, was planned. The invitation was unique. The class in charge decided to make it a small map of Africa and to write on it these verses—

This is a map of Africa, a country far away,
In which so many girls and boys are found at work or play.

Would you like to go to Africa for just an hour or two,
To see and hear the many things that Africans can do?

Then to our church on Wednesday, at six o'clock, please walk,
We are sure you'll like the party, and the pictures and the talk.

A girls' class responsible for decorations agreed to use the colors red and buff, and to make little African huts for the party tables. They found it hard to plan the favor for each guest, but eventually a small paper cup was trimmed with the same colors and filled with peanuts—an African product. The Program Committee, chosen by the juniors, consisted of one member from each class and the junior superintendent. This committee decided that every class must "do something" at this party, but the only directions given were to the effect that Africa must be featured. A missionary friend was invited to tell stories and to show pictures. Of course, a few games were planned, and *Children at Play in Many Lands* by Katherine Stanley Hall proved to be a good source book. Even the committee had fun trying out the games "Spearing the Disk" and "Hen and Wildcat."

Now the party was over. It was a great success. The attendance record was surpassed, and at least three reasons are given to explain the situation:

(1) It was a party for which adequate preparation was made. The leaders believed an occasional through-the-week program, of a social and recreational nature, to be a necessary part of the year's work.

(2) It was a party planned not *for* the juniors, but *by* the juniors. It was a shared experience for all concerned; pupil activity was emphasized, and proper supervision was given by the leaders.

(3) It was a party with religious education value, not only because of the opportunity it presented for training in the consideration of others, but because of the aim which was expressed in the words "to deepen the bonds of friendship."

These reasons or principles may be applied to good times by beginners', primary, and junior leaders alike this Christmas. Let us begin early to make plans; let us allow the children to share in the making and working out of them; let us see to it that even the "good time" is purposeful, keeping in mind the religious significance of the season.

Good times at Christmas may take varied forms, but included in the list of activities in many schools will be the party, and the kind of party will be determined by the needs of the children. The party planned by the church school in the well-to-do district will be different from the one planned by the church ministering in the poor community. In the former case more emphasis will be placed upon giving to others, perhaps a visit to a needy institution, or the entertaining of a needy group at the church; in the latter case, where the giving spirit will still be developed, more attention will be paid to the physical needs of the children, and more will be done by the church school to make their lives brighter and better at Christmas time.

The question of Santa Claus and his place in the "good time" at Christmas still causes children's workers some concern. There is no reason why the good Saint Nicholas, so much emphasized in home and school, and therefore eagerly looked for in the church school, may not be personified provided he does not usurp the place of the Christ Child. If Santa is spoken of as the Spirit of Christmas, and permitted to serve as the children's messenger—em-

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ployed to deliver good things to others—this may prove to be a happy solution.

Invitations, decorations, lights, trees, games, stories, favors, gifts, and good things to eat loom up before us as we think of a Christmas party. These elements will be suggested by the children themselves in making plans for whichever kind of event it may be. The following reference list may therefore be of service.

Invitations. Red or green card (or cover paper) may be cut into a variety of shapes—a bell, tree, stocking, star, or candle. The invitation may be written in white ink on the card, or it may be written on white paper folded, and inserted through a slit cut in the invitation.

Decorations. The room will need to look "Christmassy" and so, in addition to pictures and evergreens, decorations may be placed neatly and artistically on the windows and around the wainscoting. Decorated crepe paper sold by the Dennison Manufacturing Company may be used with success if the borders and designs are cut out. The following numbers are best—X986, X982, X974, and X961. On the tables Christmas candles may burn for at least a short time as the children take their places. Christmas trees cut from green cover paper may be made to stand up on the tables, and if the branches are moistened with paste and Christmas snow sprinkled on, the effect will be pretty.

Games. The games will, of course, suit the ages of the children taking part. Many of the familiar ones can be given a Christmas touch. Blindfolded, the children may try to pin the stocking on the Christmas tree. The beginners can sing "Did you ever see a Christmas Toy," suiting actions to words, and using the familiar tune "Did you ever see a Lassie." The juniors may enjoy such competitive relay games as passing a Christmas wreath, running forward in turn to ring the Christmas bell. A list of good games will be easily completed by the children.

Stories. Story sources are plentiful. Suitable Christmas stories for children of different ages will be found in these books: *The Story Teller,* by Maud Lindsay, Milton Bradley Company; *Christmas Stories and Legends,* by Phebe A. Curtiss, Meig's Publishing Company; *Why the Chimes Rang,* by Raymond MacDonald Alden, Bobbs-Merrill Company; *Stories to Tell to Children,* by Sara Cone Bryant, Houghton Mifflin Company; *For the Children's Hour,* by Bailey and Lewis, Milton Bradley Company; *The Children's Book of Christmas Stories,* by Dickinson, Doubleday, Doran and Company, Inc. The story of the Christ Child may be re-told with the help of lantern slides which are procurable at most of the denominational book rooms.

Favors and Gifts. Christmas "crackers" with their mysterious enclosures may be used, and if the leaders demonstrate how they are pulled and tell why they make a noise, the fun for the children will be increased. Baskets of various shapes, to contain sweets and nuts, may be folded. Red and green balloons may be blown up and one attached to each chair at the table. Party caps may be made, in many styles, by the children. Handkerchiefs may be rolled up and wrapped like crackers. Christmas pictures such as "The Arrival of the Shepherds" by Lerolle; "The Sistine Madonna" by Raphael; "The Angel and the Shepherds" by Plockhorst; or "The Head of Christ at Twelve" by Hofmann, may be purchased in miniature size (costing as little as one cent each) from The Perry Pictures Company, Malden, Mass., and The Brown Picture Company, Beverley, Mass. The pictures may be mounted on cards. For needy children other gifts such as clothing, food, and toys will be necessary, and scope is therefore provided for a service project. How shall we get the money to make the purchases? Who will purchase the gifts? What articles shall we write on the shopping list? How shall we wrap the presents? These and other questions will need the consideration of the whole group responsible for the party.

Other Program Features. At a junior event in addition to games and stories there might be the singing of the well-known Christmas carols, with lights turned low and candles glowing. Also certain pupils might recite Christmas poems. Good source books for poems are—*Christ in the Poetry of Today* by Crow; and *Silver Pennies* by Thompson.

A word of caution is written to those in departments where it is decided to visit an institution to provide a good time for others. Such an excursion must be exceedingly well planned. Adequate supervision, the best possible traveling arrangements, and a complete knowledge of the accommodation at the institution is necessary to the success of the project. Also, as in all service activities, care should be taken so that a patronizing attitude toward those to be helped may not be developed. The leader's own attitude and the way the need is presented will prove to be safeguards. An opportunity should, of course, be given to the guests to take part in the program, and whether the good time is to be at home or away from home, it will doubtless be necessary to train the children in courteous actions as hosts and hostesses. This should be made a time of happy fellowship together in which both groups may realize the "sharing" spirit.

"Peace on earth, good will to men" resounds the angel chorus, and the church school will have once again the opportunity to emphasize it. Good will is such a basic part of Christian living—may it be practised by children everywhere, especially as they gather for good times this Christmas!

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and to ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas!

—Henry Van Dyke

Fresh Bread of Life for the Near East

By Mary Jenness*

THIRTEEN-YEAR-OLD Bedros, a boy in the Near East, is so jealous that he sulks for a whole day if another boy's work is praised, even though that work be better than his. Why does not his religion help him to control a fault which, if unchecked, will ruin his life?

That is not an easy question to answer, for Bedros is getting more religious instruction than many American boys. He has a Bible, he attends church and his Gregorian priest teaches him the catechism and other confirmation materials and hears his confessions regularly.

LEARNING TO PLAY

Yet the first impression of an American religious leader is exactly right: here is one of our problems in an unfamiliar setting; this training is all from the curriculum end, and not from the conduct end. Those who know best the strength and the weakness of the historic Gregorian communion—including its own communicants—agree that Bedros's life-problems received little attention, so long as he learned what to do and say in church, whether he understood it or not.

The Need Recognized

For such reasons the Near East Relief is now sponsoring several courses of religious training of a sort which the native churches, whether Gregorian, Armenian Evangelical, or Greek Orthodox, have never had before; courses that build around Bedros. For nearly four years, Rev. J. R. Voris has felt that here was a new constructive service which the Near East Relief might accomplish in providing modern religious education for its orphans with the cooperation of their own spiritual authorities.

In fact, Near East Relief workers overseas, local missionaries and native bishops have come to join in recognizing the need for character-building materials. The ancient churches feel the pressure of modern needs in religious training which their own liturgies fail to supply. Ancient rituals in the ancient tongue may have religious atmosphere, but they do not help Bedros and others like him to conquer faults of everyday life.

The New Courses

The way in which courses for four age-groups have at last been provided is a remarkable example both of cooperation among Western and Eastern communions, and of the union of Western Christian forces for this common end. Once certain that prelates and patriarchs united in welcoming help, Mr. Voris was able to organize the religious educational agencies in this country. The World's Sunday school Association was interested, as were the Federal Council of Churches, the Foreign Missions Conference, the International Council of Religious Education, and the National Episcopal Council. From the wide variety of leadership available, a correlation committee got into action, and produced a special lesson committee.

A careful study of the actual life-problems of Bedros and his older and younger mates in the four age-groups was decided upon as the first work of the committee. The presence of Gregorian and Greek Orthodox members was at once a guarantee that Eastern problems would be included, and a demonstration of the gulf to be bridged between the viewpoints of East and West.

Because of the increasing pressure from overseas, it was decided to adapt some existing courses instead of waiting until special courses could be written. For the primary group there was chosen a course prepared by Miss Mildred Moody and for the juniors, a course in the life of Christ by Miss Marguerite Skidmore. Both these courses were taken over from the Methodist Episcopal curriculum. For older discussion groups, Dr. Sidney A. Weston's *Jesus and the Problems of Life* was chosen. All these were sent overseas for revision.

One course, for intermediates, ages fourteen to sixteen, was written especially for the situation by the author of this article. It is an attempt to relate the problems of Bedros and his friends to the ever-present church calendar year, the influence of which Episcopalians will best appreciate. For example, during February the Gregorian church honors Sahag and Mesrob, translators of the Bible into Armenian. The month's lessons were planned around the use of the Bible in relation to daily-observed orphanage problems, encouraging the teacher to watch for his illustrations and work out a similar method according to the church seasons.

LEARNING TO WORK

Finding the Real Problems

The unique part of this cooperative gift from the West to the East is that the receiver has the last word as to arrangement and use. The purpose of the revision by the finest native leaders is to drop distinctively American illustrations, add data

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*Miss Mary Jenness outlined one of the courses mentioned in this article as part of the work for the Master's degree in religious education at Teachers College, Columbia University.

Books for the Children's Christmas

By Mary Alice Jones

AND a book for Henry, a boy of ten," the hurried Christmas shopper exclaimed after a weary glance at her list.

"Just what type of book do you have in mind?" asked the saleswoman.

"Oh, something for about a dollar," answered the shopper.

Something for about a dollar! She knew what she wanted to pay but she did not know what she wanted to buy for the dollar. Happily, few friends and relatives of children are quite so careless as this in selecting the books that they buy for Christmas and birthday gifts; but frequently there is rather a serious lack of definite planning regarding the library which the boys and girls are to build up. An attractive cover, a charming frontispiece, or a bright opening sentence too often sell a book. Of course, these adult friends and relatives are busy during the weeks before Christmas. Of course, they have many calls upon their time. But the selection of books for children is a matter of sufficient importance to warrant careful consideration. Stories are very real to children. They enter wholeheartedly into the experiences of the folk whom they meet through books and share their joys and sorrows and triumphs and disasters. Thus the book friends with whom children associate must be chosen with the same regard for character as that which influences the supervision of the selection of playmates. But sometimes a story will be entirely free from positively objectionable elements, and yet be undesirable because it is poorly told or not worth the telling. There are numerous children's books coming out each year which are utterly worthless and which give children a taste for "trash" in literature.

MAKE THIS A BOOK CHRISTMAS

No doubt all parents and relatives who expect to give books will agree with the general statement that children's books should be selected with care. No doubt also, they would agree with a list of principles to guide in the selection of books. But it is probable that such agreement would only disturb them rather than help them, for most busy parents and relatives do not have the time nor the opportunity to examine a large number of children's books before making a selection. They know that Robert wants an animal book, that Helen wants a fairy tale book, and that John wants a knighthood story, but how to select the best available book to suit each taste is a real problem. It is to be helpful in just such situations as these that there have been prepared lists of books for children, selected with the utmost care by competent students of child life. Many of these lists are available for the asking, others for a few cents. They include the universally beloved children's classics, carefully graded, and a wide selection of titles for children with special interests: such as travel stories, animal stories, machinery stories, biographical stories, historical stories, and so on. Generally there is an annotation included with each title so that the buyer can know whether or not it is the type of book which will appeal to the child whom he has in mind. Some available lists are given at the end of this article. If ordered and studied for a few moments they will save the prospective purchaser much time and many mistakes. Since the price is included wherever practicable, the pocket book and the taste both may be considered before making a selection.

Just a word in passing regarding the price. Very rarely does it pay to buy cheap books. Of course, some of the classics are printed in inexpensive editions. Books which children are to read themselves or which they are to love to handle must be printed in large type, on good paper, with attractive illustrations. Such workmanship does not come cheap. It is much better for two relatives to "go in together" and buy a child a really good book, well set up, and beautifully illustrated, than for each to give a cheaper and poorly illustrated volume. To own books of which one can be proud develops an interest in reading and a sense of the value of good literature.

But perhaps your children have been so carefully looked after so as far as their reading is concerned that most of the best books for their age on these lists have already become a part of their library. If so, new children's books will be interesting. A study has been made during recent weeks of the new publications for children put out by the various publishing houses. From a large number of books reviewed, a group has been selected to be brought to your attention. The new publications of some houses which usually issue good books came too late to be included.

The books suggested on the lists, and the books reviewed below may be ordered through your denominational publishing house or directly from the publishers, in the event they are not in your local book shop. *Be sure to allow ample time for the order to be filled.* If books are to be given to children this Christmas, it is suggested that the book lists be ordered immediately, then when the titles there and the suggestions given below have been carefully gone over, order the books selected without delay. Wherever possible allow two weeks for the receipt of the order.

"The miser gloats over his gold; the athlete prides himself upon his prowess; the singer glories in his voice. But they are all less fortunate than the poorest beggar who loves good books, for thieves haunt the dreams of wealth, age steals the rigor from iron sinews, and time husks the purest voice, while the lover of books carries his treasure safely with him, even to the grave." Let us give our children good books this Christmas!

Good Book Lists Available

"The Book-Shelf for Boys and Girls," list of books selected by Clara W. Hunt, superintendent of children's work, Brooklyn Public Library, Ruth G. Hopkins, librarian of the Polytechnic Preparatory School, Brooklyn, and Franklin K. Mathiews, librarian of the Boy Scouts of America. $.10 each. R. R. Bowker Company, 62 West 45th Street, New York.

"Recent Children's Books," published by the American Library Association, 86 East Randolph Street, Chicago. $.15 each.

"The Child's First Books, a Study of the Best Picture and Story Books Available for the Pre-School Child," prepared by Elsa H. Naumburg, published by Child Study Association of America, 54 West 74th Street, New York. $.35.

"Forty Books for Boys and Girls," issued by the Home Education Division, U. S. Bureau of Education, Department of the Interior, Washington, D.C. Free.

"Books for Young Readers," compiled by Elsa H. Naumburg, published by Child Study Association of America, 54 West 74th Street, New York. $.35.

"Children's Booklist," published by the Division of Literature. General Federation of Women's Clubs, 1734 N Street, N.W., Washington, D.C. Send stamped, addressed envelope.

"International Friendship Through Children's Books," list compiled by Clara W. Hunt of the Brooklyn Public Library, published by League of Nations Non-Partisan Association, 6 East 39th Street, New York. $.05.

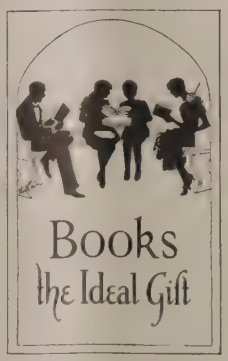
Recent Books For Children

Pearl M. Boyd, *Mike.* An entertaining story of a real little boy and a stuffed little dog. For beginners and primaries.* Henry Holt & Company, New York. Price $1.60.

Constance Howard, *Ameliaranne Keeps Shop.* The children who know the story of Ameliaranne and the green umbrella, will be delighted to hear further of her adventures. This is a homey story of a jolly, self-reliant little girl who made a way to buy enough shoes to go around so all the family could go to the squire's party. Many colored illustrations enliven each page. For beginners and primaries. David McKay, Philadelphia. Price $1.50.

Gladys Nelson Mitter, *Mother Let Me Do It.* Interesting little stories of children who remember to do their chores. For beginners and primaries. Voland Company, Joliet, Illinois. Price $.65.

Isabelle Hurlbutt, *Little Heiskell.* A quaint story of a famous weathervane on the market house of an old American town. He has some exciting adventures that end in a merry Christmas for a boy and a girl. The numerous colored illustrations move through the pages with spirit and lively interest. For beginners and primaries. E. P. Dutton & Company, New York. Price $1.75.



Ethel and Frank Owen, *The Dream Hills of Happy Country.* A book of tales in which elves and dream figures play a merry part and children are gay and happy and good. Delightfully illustrated with silhouettes and colored pictures. Large print. For primary children. Abingdon Press, New York. Price $1.50.

Rachel Field, *Polly Patchwork.* A refreshing, homey story of a little girl whose grandmother made her a dress out of a patchwork quilt from the attic, and of the experiences that the dress brought her. Jolly colored drawings are scattered all through the pages. For primary children. Doubleday, Doran & Company, Inc., Garden City, New York. Price $.75.

Maud Lindsay, *The Choosing Book.* A book of whimsical tales which are told in a friendly contest between two story tellers in the days of old. One tells stories of every day and the other tells stories of the enchanted wood. The children are asked to vote for the story teller whose wares they prefer. The illustrations, both in black and white and in color, are charming. Large print. For primary children. Lothrop, Lee & Shepard Company, Boston. Price $1.50.

Elsie H. Spriggs, *All-the-Year Stories for Little Folks.* A good collection of thirty-five stories from many authors for each season and for special days. For primary children. Fleming H. Revell Company, New York. Price $1.50.

Number Six Joy Street. A group of stories and poems by twelve well-known writers. Some of the stories are everyday stories but most of them are wonder tales. The book is beautifully issued, printed in special type and profusely illustrated with many drawings and eight full-page colored plates. For primary children. D. Appleton and Company, New York. Price $2.50.

Ethel and Frank Owen, *Coat Tales from the Pockets of the Happy Giant.* Rollicking tales of a good natured giant and the children whom he knew. Very attractively illustrated. Large print. For primary children. Abingdon Press, New York. Price $1.00.

J. W. Snerman, *A Quart of Moonlight.* A fanciful story of the experiences in the kingdom of the moon when the rumor reaches there that moonlight causes men on earth to go mad. A careful investigation of the question is made with happy results. Illustrated in black and white. For primary children. Little, Brown and Company, Boston. Price $.80.

A. A. Milne, *The House of Pooh Corner.* More adventures of the friends of Christopher Robin in the characteristically delightful Milne style. Written for primary children, but the whole family will enjoy the book. Illustrated. E. P. Dutton & Company, New York. Price $2.00.

Rachel Field, *Little Dog Toby.* An appealing story of an intelligent little yellow dog from "the wrong side of the park" who through victorious effort became the trick dog of a popular Punch and Judy Show and won the right to a placard—"Dog Toby by special appointment to his Royal Highness, the Prince of Wales." Illustrated in color and in black and white. For primary and junior† children. The Macmillan Company, New York. Price $1.00.

Rose Fyleman, *A Princess Comes to Our Town.* A fanciful story of a fairyland princess who comes to earth to visit real people and has many exciting adventures which will delight her readers. Quaint black and white drawings add to the interest of the book. For primary and younger junior children. Doubleday, Doran & Company, Inc., Garden City, New York. Price $2.00.

Arthur Mason and Mary Frank, *The Fossil Fountain.* An unusual story of the little daughter of a forest ranger whose lack of human playmates sends her for companionship to the wild creatures, and of the strange and happy results which come at an exciting moment from her understanding of their ways. Attractive animal drawings add to the charm of the book. For older primary and junior children. Doubleday, Doran & Company, Inc., Garden City, New York. Price $1.75.

René Bazin, *Juniper Farm.* A translation of a story of a happy French family on a small farm. It will give to juniors a true picture of the everyday life of everyday people in France. Effectively illustrated in both black and white and color. Macmillan Company, New York. Price $1.75.

Frances Joyce Farnsworth, *Mr. Possum Visits the Zoo.* A group of well told stories of animal life, illustrated with full-page drawings which are both scientifically accurate and artistically pleasing. For primaries and juniors. Abingdon Press, New York. Price $.75.

Frances Joyce Farnsworth, *Baby Hippo's Jungle Journey.* Many strange and interesting animals are met in the stories of this well written and well illustrated collection. For primaries and juniors. Abingdon Press, New York. Price $1.00.

Zillah K. Macdonald, *The Bluenose Express.* A most delightful story of the adventures of a famous railroad engine who saved both himself and his engineer from going on the inactive list by a series of amazing feats in his old age. The story is unique and very well told. Children will love the stories as the children in the book loved the engine. Illustrated in black and white. For primaries and juniors. D. Appleton and Company, New York. Price $1.50.

Arthur C. Parker, *Rumbling Wings.* A group of authentic Indian tales of adventure, magic, and animal lore, told by an author who lived among them and learned the legends from their own story tellers. The book is beautifully set up with many unusual drawings and colored plates. For older primaries and juniors. Doubleday, Doran and Company, Garden City, New York. Price $3.00.

Christine Jope-Slade, *St. David Walks Again.* A charming tale of two Anglo-American children, an unhappy English grandfather who lives the life of a recluse in an old Cornish castle, and a legend. For juniors. Harper and Brothers, New York. Price $1.60

(*Continued on page 44*)

*Beginners, 4–5 years of age. Primaries, 6–8 years of age. †Juniors, 9–11 years of age.

Telling the Community About Your Sunday School

By F. Harvey Morse*

IDEALLY, the topic of this article should be "Telling the Community about the Church Program of Christian Nurture." It is not desirable that the church split itself into sections and then attempt to win people to one or more sections when they need the *whole* program of the church. But, the churches that have truly unified their activities are so rare that it is still a practical thought to consider telling the community about the Sunday school.

What is the School's Community?

Offhand when one thinks of the community one thinks of the numbers of unchurched who are logical candidates for membership in the Sunday school—and those people *should* have the attention of the school leaders. But that is only part of the school's community. For example, there are many members of the church who do not attend the school of the church. They should be told of the work of the school, the school might well consider this group one of its most desirable lists of prospects. The church school rightly conceived *is the church teaching*, every one in the church should also be in the school of the church. The official board of the church is likewise part of the school's community, the school has a duty to keep the board informed regarding its plans.

Parents of the children and youth in the school are a very vital part of the school's community. They need to know what the school is attempting to do, they ought to understand the part they have in reinforcing the work of the Sunday sessions, the school must help them realize that without such home cooperation only minimum results can be expected.

E. W. Stephens Bible Class

Place—Baptist Church

Time—9:30

Mr. E. W. Stephens and

Mr. T. J. Walker will address the class

Special Music

Everyone invited to be there.

There's nothing appealing in this Bible Class advertisement.

*Mr. F. Harvey Morse is Adult Division Superintendent of the Missouri Sunday School Council of Religious Education.

What Can a Modern Man Believe?

Do the old doctrines, creeds and dogmas seem empty and meaningless to you? And yet, is not some sort of religious faith vital to you? Would you not rejoice to find the truths of life and eternity which are behind Christianity and all other religions stated clearly and satisfyingly in terms of twentieth century knowledge, and of twentieth century problems in twentieth century language? These truths will be stated in a way to satisfy both the minds and the souls of thoughtful people in a series of Sunday morning addresses on

The Religious Life of a Modern Man

or, Christianity in the Light of Present Day Knowledge

You are cordially invited to come and hear tomorrow morning's opening discussion of

"The Twentieth Century Form of the Belief in God."

Is God personal, sub-personal or impersonal?
Can we love and trust the friend behind phenomena?

11 O'CLOCK SUNDAY MORNING

THE CHURCH OF THE UNITY

Waterman Avenue and Kingshighway

G. R. DODSON, Minister

Visitors will be made most welcome

This ad, on the other hand, establishes a point of contact with the reader—interests him.

Tell Them Personally

Probably the most effective means of telling the community about your school is actually to tell them personally. A community canvass, for example, may be made the means of telling everyone about the school. Such canvasses have been found successful in all parts of the country. The canvass will yield a number of good prospect names. Personal calls by the pastor, visitor or an organized class officer will turn many of the prospects into members. The well organized cradle roll department and extension department are good "personal-telling" forces.

Again there is "mass telling." The pastor who keeps the school before his people through pulpit announcements and occasional sermons on some phase of religious education will do much to convince those who attend only the preaching services, that they need the school to balance their religious nurture. The parent-teacher meeting and the parent-training class in the Sunday school will help to line up the parents behind the school. As for the deacons or other members of official boards, why not invite them to the school workers' conferences now and then—and even to school sessions so that they may see what is going on. The school superintendent or educational director should of course be a member of the official board.

Multiply the Message—Advertise

While the personal call is more effective than the printed word, it is limited in its application. In these busy days it is almost impossible to visit the school's prospects regularly. The school needs the aid of advertising.

Direct mail will be found most generally useful in church advertising—any school anywhere can employ it. No matter how small the town in which the school is located

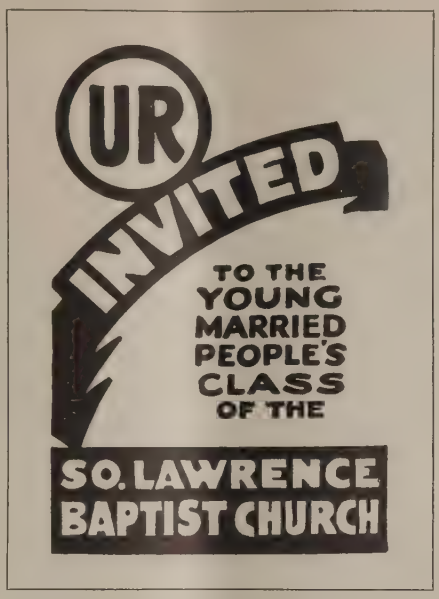
or how large, no matter whether a city school or a rural school, Uncle Sam will carry its message on a post card, in a letter, a circular or a booklet. Some still say that "all advertising is thrown away." True, but a tremendous amount of it is read first. Big business offers sufficient proof of the value of this form of advertising.

For best results, *plan* your advertising—don't just mail a letter when some officer gets a bright idea. For instance, a school might plan a series of letters to parents on themes such as these:

1. The school study program
2. The plan of offerings
3. Importance of regular attendance
4. Punctuality—school worship
5. Parents' part in home training—the family altar
6. Invitation to your parents' class

To church members, these letters might be sent:

1. School objectives, with invitation
2. Call to Christian service in the school
3. Invitation to join extension department
4. Invitation to join weekday study classes
5. Invitation to join young married couples class
6. Invitation to join adult classes
7. Invitation to join new church members



Advertising such as this doesn't cost much, but it keeps people from forgetting your school or your class.

To discuss the construction of a good letter is beyond the scope of this article. Briefly, make letters from your school friendly but dignified, chatty but not slangy or familiar. Say what you have to say clearly, interestingly and without wasting words. But example is better than precept; the following letter mailed by the Church of the Redeemer, New Haven, Connecticut, convinces me that they have something worth while to offer:

Dear Friend:

Everybody knows Professor Wm. R. Vance of the Yale Law School. But what everybody does not know is that among his many other accomplishments, Professor Vance is a very successful Bible teacher. Two hundred fifty men enrolled for his class in Minneapolis a few years ago—and stayed with him from Sunday to Sunday.

But the best part of my letter is to tell you that you too, will have the privilege of being in a Bible class taught by Professor Vance. Right here in our own Sunday school room, starting next Sunday and continuing for ten weeks, he is to give us the course outlined on the enclosed card, for both men and women.

Class starts at 12:10 and closes at 12:49. If my sermon is not ended when it is time to start the class—get up and go!

Christmas was a fine big time. So will the Fourth of July be. But they are both a long way off. In the meantime, let's get in and have a better time still with Professor Vance. If Westminster Presbyterian in Minneapolis could give him a class of 250 men, how many of both men and women can Redeemer Congregational in New Haven give him?

Make this a standing engagement. Paste it in your hat, on your windshield, or hang it where the mistletoe was. Make up your mind now that whatever the good things are that you may be missing in life, here is one good thing every Sunday morning that is not going to get away from you. A prize for everyone who does not miss a Sunday.

Sincerely yours,
Roy M. Houghton, *Pastor*

School papers or bulletins help carry the tidings to the community. The bulletin of the Third Baptist Church, St. Louis, carries comprehensive reports from all departments. It carries announcements to school members and gives prospects a clear picture of what the school is doing. Many adult Bible classes issue such bulletins, some being quite elaborate and some very simple, as is that of the Linwood Boulevard M. E. Men's Class, Kansas City, Missouri, which is printed on a post card. The Young Married Peoples' Class, South Lawrence Baptist Church, Wichita, Kansas, issues a clever little paper, reproduced on the mimeograph.

There are unlimited possibilities in cards, circulars and booklets. The First Christian Church, Lincoln, Nebraska, issues catchy folders, one of which is entitled, "The Church Where Young People Flock," as well as a twenty-page announcement of the complete course of study in the church school. The booklet of the Arlington Avenue, Presbyterian Church School, East Orange, N. J., contains school program topics for the entire year and outlines the aims of each department. The forty-page "Story of Our Work" published by the Pasadena (California) Presbyterian Church Department of Religious Education is virtually a history of the previous school year, as well as a guide to the school activities. The First Christian Church of Fullerton, California, includes a complete outline of school organization in its "annual catalog."

But it isn't necessary to have such elaborate advertising. The Maplewood (Mo.), Christian Church issues a four-page folder outlining briefly the aims of the several departments. Dozens of adult classes distribute cards of invitation and study course outlines. The Character Builder Class, Madison Heights M. E. Church, Memphis, printed in a four-page leaflet part of an address of one of its speakers—one form of "sampling."

Local newspaper advertising may be valuable to schools in small towns or to those which draw from all sections of larger cities. Such advertisements are worth little unless well written and well displayed. Several effective advertisements are included among the illustrations. The school should not overlook the value of news publicity. If your school gives a picnic or a social, or holds a promotion day service, or a Father and Son banquet, or does anything else unusual, send the editor of your paper all the facts *promptly*. Tell the whole community about your school.

The Sunday school may also use *display advertising*. Junior and intermediate classes may develop posters featuring the school and its work and place them in stores, restaurants, barber shops, beauty parlors, etc. Some schools erect permanent painted bulletins at strategic spots. A few schools are even realizing the value of window displays. They secure the use of a window from a local merchant

(*Continued on page 40*)

A State Adult Program for the Local Church

By H. C. Cridland*

A COMPREHENSIVE state adult program for the local church must needs be administered through the usual organization channel of county and district in order to touch the local church with sufficient frequency to secure action. This entails a continuous program of leadership training or discovery which is usually loyal to the program when such a program is provided.

The entire program must be planned to help the local church either directly or through improving the community. Where this principle does not control there is question of the wisdom for maintaining such a state organization. In Pennsylvania with its 57 denominations, 47 have no trained leadership in religious education other than that provided by the state organization and only three have leadership which is provided by the denomination for that state alone.

The following is the program used in the state of Pennsylvania:

The adult program recognizes activities through three departments, i.e., Parent Training, Home and Extension and the Adult Bible Class. Each county and district in the state is expected to have a superintendent for each of these departments in its Council organization. Of course it is understood that the county superintendent of each department is the officer responsible for passing on the state Council program of his department and then checking up and assisting the district officer in every way. District and county Adult Division Standards are provided as a further urge for high endeavor.

Parent Training Department

The district Parent Training Superintendent helps to secure a director of parent training in each Sunday school. On the basis of a survey of home conditions in her own community this director begins parent training activities in the most suitable way. This program naturally develops along the line of the following activities:

1. Reading Circle. A natural place to start this will be with parents of the cradle-roll members.
2. Instruction by the pastor. Through occasional sermons and ents of the cradle roll members.
3. Promote family worship. Distribute home worship programs.
4. Parents' Forum. Sunday evening or meetings through the week.
5. Sunday School Parent-Teachers Association.
6. Study or Discussion Groups. If weekly, meeting as a special Sunday school class. If monthly, meeting as a Mothers' or Parents' Club.

The children's and young peoples' division of the Council unit naturally cooperate in this promotion. In district and county young peoples' division conferences an occasional series of talks on home leadership will have great value.

Home and Extension Department

The district Home and Extension Department is responsible for promotion of the local Sunday school home department objectives, which are as follows:

1. Department organized with such officers and visitors as are needed. Ten credits.
2. Consistent accessions to home department from church and outside community and consistent accessions to active membership of the Sunday school and church from the home department. Ten credits.
3. Home Department Day celebrated. Five credits.
4. All members officially visited at least once quarterly. Ten credits.
5. Quarterly meeting of workers for business and conference. Ten credits.
6. One social function each year. Five credits.
7. All members having read one book, or its equivalent, every two months, or having attended a preaching service at least once each month. Twenty credits.
8. All members observing the "Morning Watch" or attending family worship. Twenty credits.
9. All members reporting regular study of the Sunday school lesson. Ten credits.

A consistent attempt at meeting these objectives will insure growth and effective service. A valuation is put on each item so that district and county standings can be determined for recognition.

The district superintendent should be continually watchful for opportunities for starting extension classes where men or women, because of employment, can not attend the regular Sunday school session.

Adult Bible Class Department

We recognize that any organization of adults will not be long sustained unless it has a service program. This

Adult Objectives for the Local School

Some churches are still stagnant in their system of religious instruction. They have not broken away from tradition. They are controlled by good people who frequently lack in vision. Only a small percentage of churches are looking ahead five years in the matter of their teaching staff. Most are more concerned about the offering and the number present each Sunday than about the quality of instruction or the unreached. Few are aware of the standards set by their own denominational boards. Our objectives in this field are about as follows:

1. To break down prejudices and intolerance between adults and between adults and youth, and develop a new appreciation for each other's beliefs and means of expressing religion.

2. To show the need for graduation in the adult division; particularly affording opportunity for special classes for the young married people.

3. To encourage growth in numbers and provision for an enjoyable service for each member.

4. To encourage better methods of teaching and to point out available Elective Courses provided by the denominational boards.

5. To keep informed on the changing standards of our church schools so that, feeling their mature responsibility, they will provide leadership, buildings, equipment and literature.

6. To keep uppermost the main purpose—to lead men and women at home and afar to accept Christ, and help them grow into a fuller appreciation of him.

—Bernard Coggan[1]

*Superintendent Adult Division, the Pennsylvania State Sabbath School Association, Philadelphia, Pa.

[1]Adult Division Superintendent, Michigan Council of Religious Education, Lansing, Michigan.

program should recognize both class and community as fields. There will be a federation of adult Bible classes organized to cover districts, counties and the state with a general responsibility for "Community Betterment" expressed through these six endeavors:

1. Urge personal observance of Sunday laws.
2. Improve public health and housing conditions.
3. Broaden community life.
4. Provide recreation and expose menacing amusement.
5. Demand enforcement of laws.
6. Cooperate with other agencies.

The federation will be counted upon to assist in promotion of the Council adult Bible class program and must never be satisfied with just a few social activities each year. The federation of the various units is auxiliary to the same Council unit. The state federation will arrange an annual convention on some theme as, "Community Betterment."

The district superintendent as needs are seen promotes the following activities for the purpose of emphasizing the value of the class and its service and for the purpose of increasing efficiency in teaching and administration.

1. Inspiration, through rallies and banquets.
2. Help form and organize classes and departments.
3. Urge class and department activities.
4. Class efficiency. Hold conferences for teachers, officers, or committeemen: special lectures; training courses.

The record of all adult classes should be secured periodically, annually if possible. Send to an officer of each class a leaflet of seasonal suggestions as to monthly business meetings and class activities.

Some Sunday in the early fall should be state-wide Adult Bible Class Day and special programs be suggested for individual class or department use. This will be a time for emphasis upon attendance and Bible study.

Early in the year provide a worship service for adult Bible classes to fit a regular lesson and give special emphasis to certain ideals.

Correlation

A monthly schedule of district adult division activities might provide an activity for each of these departments each quarter. Here is a suggested schedule:

January: Joint home department and parent training conference on the subject "Family Worship."

February: Special adult Bible class worship service and the Federation Convention.

March: Parents' conference on "The Family and the Community."

April: Home department day in the Sunday schools.

May: Adult Bible class teachers' conference. Theme to be "My Teaching Plans."

(*Continued on page 45*)

Recreation—A Path to World Peace

(*Continued from page 16*)

party or a picnic or a play—and then be eager for the lecture afterward! And be eager to get acquainted with the "foreigner" in school or in the house around the corner.

The type of recreation I am suggesting is not the easiest thing in the world to use. Your programs dare not be slip-shod. You must know the country you represent and you must be careful to represent it fairly. You will never laugh at a custom which is held sacred by other people, even though it seem a comical custom to you. You will never make a mockery of another religion, even though to you it may seem sheer superstition. You will never, in short, include anything at which a native of that country could take offense. Your program will be one *which he could enjoy with you*—and he will if you can find him in your community. You will remember that recreation includes more than just games and you will make a place for the beautiful things—music and poetry and art, as well as for the jolly things.

A little while ago a leading magazine sent its Party Editor to Europe in search of new party ideas. I waited breathlessly for her return. What an opportunity was hers—to meet the people and talk with them and not be dependent upon books about them! What wealth she would bring back!

She brought back some suggestions for bridge party favors and some menus for luncheons!

Some of you will be going to other lands sometime. Won't you go as seekers for new materials which our American youth can build into their recreation programs? Won't you ask questions about games and make notes of legends and songs? There is a world of undiscovered material, won't you who have travel-privileged purses seek for some of it?

The recreation of other lands will make our programs more attractive and appealing and, make them help youth to understand those other lands. Recreation is only one means—but it is an important means—of helping the youth of the world play the game of Peace together.

The Barrier-less Kingdom of God

(*Continued from page 8*)

love our neighbour, for whom also, Christ died. I do not think that the world had ever a greater malady than the present epidemic of superiority complex of one race against another. The only cure for this is the realization of the Christian truth that we are children of one Father, made in his image, and of one blood. Instead of talking of our national pride, our greatness, and our imperial destinies, let us talk in terms of service. Then, we will pour contempt on our pride and count our richest gain but loss, and lose ourselves in His service.

International Leadership Schools and Camp Conferences

Tentative Dates for 1929

Geneva Glen, Colorado
Older Girls' Camp Conference, July 9–22
Leadership School, July 22–August 3
Older Boys' Camp Conference, August 13–26

Lake Geneva, Wisconsin
Leadership School, July 22–August 3
Older Girls' Camp Conference, August 6–19
Older Boys' Camp Conference, August 20–September 2

Lake Winnipesaukee, New Hampshire
Older Girls' Camp Conference, July 23–August 5
Leadership School, August 5–17
Older Boys' Camp Conference, August 20–September 2

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR JANUARY

*By Dorothy D. Kurzenknabe**

Because of the great interest in the Christmas story, the January programs naturally develop the childhood and manhood of Jesus. The family life and the growth of Jesus provide a very keen interest for the child and he is fascinated by the stories that bring Christ's life so nearly within his own.

Suggestions for the development of such programs are indicated.

First Sunday

QUIET MUSIC:
"Lullaby," Brahms
"Cradle Song," Schubert

CONVERSATION:
About music, perhaps interpreting what it suggests. Children's contributions in response to teacher's question, "What songs or verses do you know about babies?"

Probable contributions:
"Hush-a-bye Baby"
"Luther's Cradle Hymn"
"The Dolly"
Songs for the Little Child, Baker

Further conversation about babies—their growth, food, care, and learning to walk and talk.

Magazine pictures of babies to be looked at and discussed followed by a new song the teacher will sing—

"The Child Jesus"—*Songs for the Little Child,* Baker.

This will lead into the story, "The Flight into Egypt." *Tell Me a True Story,* Mary Stewart.

More conversation will probably follow concerning God's care during the journey, and from this may develop a group prayer thanking the Heavenly Father for our care.

RHYTHM:
Rocking baby to sleep, lullaby rhythm and possible dramatization of story.

HANDWORK:
Crayons and large paper for pictures of the story.

Second Sunday

QUIET MUSIC:
"All Through the Night"
"The Child Jesus"
Songs for the Little Child, Baker

The children will probably remember "The Child Jesus," and will want to sing it.

CONVERSATION:
May be developed about babies growing until they are old enough to be in school—leading into some of the activities of boys twelve years old.

RHYTHM:
Playing some of the things twelve-year-old children play, such as skating, playing ball and going to school.
The teacher will want to recall the story of the previous Sunday to lead into the story of "Christ in the Temple."

VERSE:
"The Child Grew," Luke 3:40

HANDWORK:
Pictures of the temple may be drawn and cut out—crayon pictures of boys playing and working may be made and the verse written on the picture by the teacher.

Third Sunday

QUIET MUSIC:
"I Think When I Read That Sweet Story of Old," Tune—"Believe Me If All Those Endearing Young Charms." Teacher may sing this to the children interpreting the words to them.

CONVERSATION:
Concerning the love of the Heavenly Father for children. By careful questioning, the manifestations of God's love and care may be contributed by the children.
The words of the song "God Loves Me"—*Songs for the Little Child,* Baker—could be read at this time, or "God, our Loving Father"—*140 Folk Songs,* Davison and Surette.

PRAYER:
Developed from the conversation thanking the Heavenly Father for his care and love.

VERSE:
"He Hath Made Everything Beautiful"

STORY:
"Christ Blessing Little Children," *Beginner's Book in Religion,* E. D. Baker

PICTURE:
"Christ Blessing Little Children," Plockhorst

SONG:
"Jesus and the Children," *Songs for the Little Child,*" Baker

Fourth Sunday

QUIET MUSIC:
"He Shall Feed His Flock," *Messiah,* Handel or
"Lambkins and Shepherds," *Songs for the Little Child,* Baker
Teacher will sing one of the songs to the children. If the one from the *Messiah* is used only the phrase, "He shall feed His flock" should be sung.
Questions may be asked about sheep, and shepherds, emphasizing the care of the sheep and the protection the shepherd gives.
Provide sufficient time for the children to contribute.

RHYTHM:
Children may represent sheep grazing in a pasture, or being led by the shepherd.

VERSE:
"The Lord Is My Shepherd" may need to be discussed, or may be told to the children following the story.

STORY:
"The Lost Sheep," *Tell Me a True Story,* Mary Stewart

PRAYER:
Sung by the teacher:
"We Thank Thee Loving Father," *Songs for the Little Child,* Baker.

HANDWORK:
Sheep fold built of blocks or made from paper or a picture drawn of the story. The verse may be written on the picture.

Such programs as these you will realize are dependent largely upon the children's contributions. For this reason it is desirable that the teacher ask many questions which will stimulate thinking and encourage conversation. The questions should be clear and simply worded, without implying the answer. Provide many opportunities for the children to make a choice, whether it be in songs or other activities. Creative expression may be developed by using the informal type of handwork and rhythm periods, avoiding too much prepared handwork and organized games.

Books

Beginner's Book in Religion," Edna Dean Baker, The Abingdon Press, New York.
Tell Me a True Story, Mary Stewart, Fleming H. Revell, New York.
Songs for the Little Child, Baker and Kohlsaat, The Abingdon Press, New York.
140 Folk Songs, Davison and Surette.
School Marches, Surette.

*Director of Senior Kindergarten, First Methodist Church, Evanston, Illinois.

PRIMARY DEPARTMENT PROGRAMS FOR JANUARY

*By Mildred O. Moody**

TO THE LEADER:

Living is an art. One of the most difficult phases of this art for boys and girls to master is the art of working and playing together happily. Just emerging from a more or less individualistic period of life and progressing toward that time when games with rules are enjoyed (where everyone does his bit to further the whole game) boys and girls find these transition years not altogether easy. Yet it is in these years that they can discover how to be cooperative working members of society. It's the ideal in Edgar A. Guest's "Play the Game" that they need to develop.

Play the game and play it fairly,
Meet the odds against you squarely
Know the rules that men have made
And be governed by them too.
When the other fellow is gaining
Don't start whining and complaining;
Play the game a little harder
Stand right up and see it through.

If in team play you are entered,
Let your every thought be centered
On contributing your efforts
To the glory of the whole.
If you are a plaudit seeker,
By that much the team is weaker,
'Tis the victory you are after
Not the credit for the goal.

Put your heart and soul right in it!
Fight with all your strength to win it!
But don't think you should be favored,
And be spared from every blow.
"Life's a game." How oft we say it!
We're the children who must play it.
Loss and gain forever blended
By the laws which guide us all.

*Director of Elementary Work, Board of Education of the Methodist Episcopal Church.

The experiences primary children are having; the situations in which they find themselves, reveal the fact to us that winter sports and winter labors together make these months happy, opportune times in which to work toward this objective.

Thinking of each member of your group discover through direct observation, recalled experiences, home visitation and conversation with the public school teacher, what the definite needs of your group are in this great task of learning how to live together happily. It helps to use an instrument like the one printed below, in an endeavor to discover the needed emphasis.

Your tabulation of results from the use of this instrument may direct you in the choice of your specific objectives for the next three months. For our group 3 and 4 under I will become the specific objectives for January; 2, 3 and 4 under II will be the aims for February; 2, 4 and 5 under III will be the aims for March.

What the January Programs May Contribute to the Child's Religious Growth

With the general theme, learning to work together happily, and the specific objective to help boys and girls discover what needs to be done and do it without being told, the January programs should help the children to:

1. Think of and appreciate the helpfulness of the grown-ups in their world.
2. Find their tasks in this helpfulness scheme of things.
3. Carry out these tasks regularly, happily and increasingly well.
4. Understand that in every activity, no matter how small, they are co-workers with God.

For the Pupil to Discover

If these objectives are to be realized the individual's choice becomes a vital factor in the process; we may compel the child to do certain things, but let us not think that learning is taking place at such times. A purpose of the child's own must inspire the doing, if real living results. Hence the program needs to help the pupil discover:

1. What grown-ups are doing for him.
2. What it means on the part of the grown-ups to do it.
3. What he can do for the grown-ups of his world.
4. When these things need to be done.
5. Ways and means by which they can be accomplished.

Activities

Making home helpers' note books. This may be in two parts. One part will show in pictures of the children's own choosing what the grown-ups in their world are doing for them. A Bible verse expressing gratitude, or a prayer of gratitude which the group forms, or a single statement about the picture, may accompany each. The second part will show in pictures of the children's own choosing what they may do to help grown-ups in their world. Statements of the children as to when it needs to be done may be printed under the picture. Statements as to how it should be done may be made also.

Planning surprises for father and mother. Think through with each individual the things in which father and mother need most help. Plan just how that help can be given. Use the secret and surprise element for an incentive. Do the task each day and have the reports at the next gathering.

"Sometimes I help my mother most
by not bothering her for things and
running outdoors to play."

3. *Buying a department loan for sick grown-ups.* Discover what grown-ups like when they are sick; what helps them most. Bring the offering to purchase something—a book, a picture, a beautiful vase in which flowers may be put, candles and candlesticks—which may be loaned to any older person in our homes who is sick.

4. *Discovering the tasks in our department. Assigning them.* Some will be assigned to the teachers, some will be accepted by the pupils. Both groups will be equally responsible for seeing that their task is carried out.

Materials Which May Be Used

Songs:
- "Lord of the Sunlight" (first verse) No. 35, *Songs for Little People,* Danielson and Conant
- "For the Beauty of the Earth," No. 20, *A First Book in Hymns and Worship,* Thomas
- "Thank You, Father," No. 16, *A First Book in Hymns and Worship,* Thomas
- "A Child's Day" (2nd verse), *Beginners in God's World,* Shields

Stories:
- "Jerry's Gift," *Elementary Magazine,* May 1928, page 203
- "Granny's Rose," *Elementary Magazine,* May 1928, page 204
- "Bob Chase's Vacation," *Stories for Worship,* Hartshorne
- "What Bradley Owed," *Course for Beginners in Religious Education,* Rankin
- "Finding Time to Help," *Learning to Live,* Hawthorne
- "Mother's Surprise," *Elementary Magazine,* August 1928, page 351
- "The New Home," *Beginners in God's World,* Shields, page 17
- "Ronald's Toast," *Beginners in God's World,* Shields, page 61

Pictures:
- "Christ in the Home of the Lowly," L'Hermitte
- "The Tulips," *Elementary Magazine,* March 1928, inside back cover
- "Helping Hands," Jessie Wilcox Smith
- "Feeding Her Birds," Millet
- "Charles and His Mother," Graded Lesson Picture Series, Primary first quarter, first year.

Call to Worship:

Sung:
"Thank You, Father" (first verse) No. 16, *First Book in Hymns and Worship,* Thomas

Spoken:
"For the sunshine of this day,
For the hours we have to play,
For the work we find to do
Helping mother, father through
We are glad, this morning."

Sung:
"For the Beauty of the Earth" (first verse) No. 20, *First Book in Hymns and Worship,* Thomas

Prayer:
Father I thank thee for this day,
Of happy hours for work and play
Teach me with willing hands and heart,
To try each day to do my part,
And when night comes I kneel and pray
Father, I thank thee for this day.
—*Elizabeth Cushing Taylor*
in Picture Story Paper

Suggested Service

(Preceded by a period of preparation)

General Theme: Learning to Work and Play Together Happily.

Aim: To help the children grow religiously by:
1. Appreciating the helpfulness of others
2. Recognizing the needs of those who help us.
3. Accepting their place and part in the scheme.
4. Learning how to be co-workers with God.

For the Pupil to Discover:
1. What do my parents do for me?
2. How can I help them?
3. Why should I help them?
4. In what ways can we work together with God?

Service of Worship

Quiet Melody:
Melody of No. 1, *Songs for Little People,* Danielson and Conant

Call to Worship:
For the sunshine of this day
For the hours we have to play
For the work we find to do.
Helping mother, father through
We are glad, this morning.

Departmental Hymn:
Three verses, "Thank You, Father," No. 16, *First Book in Hymns and Worship,* Thomas

Conversational Period:
Lead the group to think about those grown-ups who help them. Let them tell what father, mother, teacher do to help them.

Pupil's Story:
"Ronald's Toast," page 61, *Beginners in God's World,* Shields

Prayer Song:
"Thanks For Helpers," first verse, page 61, *Beginners in God's World,* Shields.

Picture Appreciation:
Show "Helping Hands," Smith. Let the group give back to you ways in which their father and mother need help. Discuss ways and means by which each pupil can give that help. Lead each to select some one specific task through which he can help his parents.

Leader's Story:
"Finding Time to Help," *Learning to Live,* Hawthorne

A Primary Child I Know	Name			
	Always	Usually	Sometimes	Never
I. *In his Relations with the Grown-ups of His World*				
1. Runs errands cheerfully				
2. Comes in when called				
3. Does his assigned tasks without being told				
4. Is careful of grown-ups' property				
II. *In His Relations With His Brothers and Sisters*				
1. Helps care for the baby				
2. Helps put *all* the toys away (not merely his own)				
3. Puts the blame on the other child				
4. Quarrels and wrangles				
5. Teases				
III. *In His Relations With His Playmates*				
1. Wants to be the leader always				
2. Is a good loser				
3. Is an unboastful winner				
4. Insists on having his own way				
5. Attempts to get even.				

PRAYER:

Father, I thank thee for this day
Of happy hours for work and play,
Teach me with willing hands and heart
To try each day to do my part.

OFFERING:

Helping is our motto. We are bringing our offering to help. Pianist plays "Offering." No. 34, *First Book in Hymns and Worship*, Thomas. Sing, "Offering," page 143.

CLOSING PRAYER:

"O Giver of all gifts," last verse of "Giving Thanks," *First Book in Hymns and Worship*, Thomas, page 21

PLANNING:

Plan the activity of making "Home Helpers' note books. Other services can follow this plan, using much of the same material, varying the stories and pictures.

JUNIOR DEPARTMENT PROGRAMS FOR JANUARY

*By Phebe A. Curtiss**

Some Thoughts About the Program

In every well balanced program for any department of the church school there are five distinct elements—worship, business, fellowship, instruction, and expression. It is quite fitting that the element which usually precedes the others is the element of worship for if that part of the program is wisely planned and conducted under proper conditions and in the right spirit, teachers and pupils alike are in the right frame of mind for all that is to follow.

Worship has been defined as "The soul's humble and earnest approach to God in a definite act" and some one else has said "Worship is the cry of the human soul for companionship with God." The purpose of worship is twofold for it brings about a fellowship with God and also with others who are taking part in the service.

Music, Scripture, prayer, and giving are the four features which enter into the worship program. The music should be carefully selected, being suited to the season, the time of day, and the program into which it fits. The Scripture may be used in the form of responsive readings, as selections read from the Bible, or as memory work. The prayers may be prayers that have been committed to memory, spontaneous prayers or prayers repeated sentence by sentence after the leader—but in any case they must be simple in language, brief and direct in content. This is really the most important factor in worship. Indeed it has been called "the heart of worship." Prayer should not come to mean to the child merely asking for something he wants. He must learn to have the thought of praise and love and gratitude as well.

Giving should never be just a matter of business but should be a part of the worship and it may be made impressive by accompanying the act of giving by some word of Scripture, prayer, or song.

To have the program of worship effective there are certain conditions which must be met. There must be physical comfort, order and beauty in the surroundings and a worshipful atmosphere created by the sympathy between leader and children—freedom from all kinds of distractions and the reverent attitude of teachers as well as pupils.

With these things in mind the worship programs have been prepared for January. The worship part of the programs will be outlined fully—the other elements indicated only.

PICTURES TO BE USED:

First Sunday—"Christ Blessing Little Children," Hofmann
Second Sunday—"Entry into Jerusalem," Plockhorst
Third Sunday—"Christ Stilling the Tempest," Doré

SUBJECT FOR THE MONTH: STORIES OF JESUS

First Sunday: Jesus and the Children

CALL TO WORSHIP:

Leader: This is the day which the Lord hath made. Psalm 118:24a

Response: We will rejoice and be glad in it. Psalms 118:24b

If preferred this may be sung as arranged in the *Junior Church School Hymnal*, page 193.

HYMN: Holy, Holy, Holy, Lord God Almighty," *Junior Church School Hymnal*, 11, *Hymnal for American Youth*, 12.

Leader: The Lord is in His holy temple," Hab. 2:20a

Response: Let all the earth keep silence before Him. Hab. 2:20b

PRAYER:

Our dear Heavenly Father, we thank thee that thou art always willing to listen while we talk to thee and this morning we want to praise thee for all the good things thou hast given us. We thank thee for our homes, for our parents, for good friends, and for our school.

We pray that while we are here today we may learn better to love thee and how to show our love for thee. And now wilt thou hear us while we pray to thee in the words that Jesus has taught us to use. (The Lord's Prayer in unison.)

HYMN: "Tell Me the Stories of Jesus," (first verse), *Junior Church School Hymnal*, 50, *Hymnal for American Youth*, 94.

Leader:

You will see that in this first verse you are asking to have some stories told to you—some stories about Jesus.

(Children read the second verse carefully.) What story is it that you are asking for in this verse? Children answer. Now we will sing the second verse and after we have sung it some one will tell you that story.

STORY: Have the story of Jesus blessing the children told by a leader or child.

HYMN: "I Think When I Read that Sweet Story of Old," *Junior Church School Hymnal*, 47, *Hymnal for American Youth*, 97.

PRAYER: (repeated after leader)

We thank thee, dear Father, that Jesus loved the children and was always glad to have them near him, and we pray that we may always keep near to him so that we may hear his voice and obey him in all things. Amen.

THE OFFERING:

Leader: What gifts has God given us?

Response: Every good gift and every perfect gift is from above and cometh down from the Father. James 1:17a

Leader: How shall we give?

Response: Freely ye have received, freely give. Matt. 10:8

CONSECRATION HYMN: "Take My Life and Let It Be," *Junior Church School Hymnal*. 126, *Hymnal for American Youth*, 166.

DEPARTMENTAL PERIOD:

Drill: Select certain Bible verses. Give references and see how quickly they are found. Spend a few minutes on new memory work

Fellowship: Observe birthdays—welcome visitors—introduce new members—pray for any who are ill or in trouble—Make announcements, give reports, etc. Hymn: "I love to Tell the story"

LESSON PERIOD

CLOSING thought, hymn or prayer

Second Sunday: Jesus Quieting the Sea

PRELUDE: Instrumental Music

CALL TO WORSHIP:

Leader: I was glad when they said unto me Let us go into the house of the Lord. Psalm 122:1

Response: Read from Bibles, Psalm 100, or repeat from memory

HYMN: "When Morning Gilds the Skies," *Junior Church School Hymnal*, 7, *Hymnal for American Youth*, 2.

PRAYER:

Our Heavenly Father, we thank thee for this beautiful morning and we praise thee for the many things around us which thou hast made—the earth, the sky, the sea. They all speak to us of thy power and thy love. We are glad that we can come into they house today and open thy book and learn more about thee and thy dear Son. Be with us in all that we say and do while we are here and help us to learn how to live, all through the week which is beginning today, in such a way as will please thee. Amen.

HYMN: "Tell Me the Stories of Jesus." Sing first and second verses.

Leader: What is it we are doing when we sing the first verse?

What story did you ask for in the second verse?

Who told us that story last Sunday?

Can you tell me where that story is found in the Bible? Mark 10:13-16. (If the answer is not given ask the children to be able to give the answer the next Sunday)

Sing the fourth verse.

Leader: What is the story we are asking for to-day? Yes, the story about Jesus quieting the sea.

STORY: Have story of Jesus quieting the sea told by a leader or child.

HYMN: "How Strong and Sweet My Father's Care," *Junior Church School Hymnal*, 42, *Hymnal for American Youth*, Order of Service, page 17

SCRIPTURE: Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Isaiah 26:3

OFFERING: Prayer Song (Tune: Dennis or Boylston)

We give thee but thine own
Whate'er the gift may be:
All that we have is thine alone
A trust, O Lord, from thee.

May we, thy bounties thus
As stewards true receive.
And gladly as thou blessest us
To thee our first fruits give.

IN UNISON: The Twenty-third Psalm.

HYMN: "Stand Up, Stand Up for Jesus," *Junior Church School Hymnal*, 122, *Hymnal for American Youth*, 202

FELLOWSHIP: See program for first Sunday.

DRILL: See program for first Sunday.

ANNOUNCEMENTS AND REPORTS

LESSON PERIOD

CLOSING thought, hymn, scripture, or prayer.

Third Sunday: Christ's Entry Into Jerusalem

PRELUDE: Instrumental Music

HYMN: "All Hail the Power of Jesus' Name," *Hymnal for American Youth*, 125

SCRIPTURE: (By leader and three juniors)

Leader: How ought we to render praise unto God?

*General Superintendent of the First Presbyterian Church of Chicago.

First Junior: I will give thanks with my whole heart. Psalm 138:1

Leader: How often should praise be offered?

Second Junior: Every day will I bless thee and I will praise thy name forever and ever. Psalm 145:2

Leader: How should we praise God?

Third Junior: Oh, give thanks unto the Lord for he is good, for his loving kindness endureth forever. Psalm 106:1

HYMN: "Come Thou Almighty King," *Junior Church School Hymnal*, 5, *Hymnal for American Youth*, 36

PRAYER: The Lord's Prayer in unison—recited or chanted.

HYMN: "Tell Me the Stories of Jesus." Sing the first, second and fourth verses

Leader: What story did we hear after we sang the second verse?
What one did we hear after we sang the fourth verse?
Where is that story found in the Bible? Mark 4:35-41
Now let us read the third verse together
We will sing the third verse and hear another story

STORY: "The Triumphal Entry into Jerusalem."

HYMN: "Hosanna, Loud Hosanna!" *Hymnal for American Youth*, 105.

PRAYER:

We thank thee dear Father that when the grown up people were praising Jesus and worshipping him, the children had a part in it too, and we thank thee that it is the same today—that while the older people may praise and love and serve Christ, the children may do so too. Teach us to do this in a way that will please thee. Amen.

OFFERING:

Leader: What was God's greatest gift to the world?

Response: John 3:16

Leader: How shall we give?

Response: Every man as he purposeth in his heart—not grudgingly or of necessity, for God loveth a cheerful giver. II Cor. 9:7

HYMN: "I Would Be True," *Junior Church School Hymnal*, 119, *Hymnal for American Youth*, 70

FELLOWSHIP: See first Sunday

DRILL: See first Sunday

ANNOUNCEMENTS

LESSON PERIOD

Fourth Sunday: What These Stories Mean to Juniors

PRELUDE: Instrumental Music

CALL TO WORSHIP:

Leader: The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. Psalm 24:1

Response: Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. Psalm 100:4

Unison: Let the people praise thee O Lord. Let all the people praise thee

HYMN: "With Happy Voices Singing," *Hymnal for American Youth*, 49

PRAYER:

Dear Heavenly Father, we thank thee for thy book and for the joy of coming here where we can study it. We thank thee for the beautiful stories that are in it and especially for the ones we have been hearing and thinking about for the last few Sundays. We pray that we may remember these stories and that today we may find out just what they mean to us as junior boys and girls. The Lord's Prayer in unison.

HYMN: "Saviour Teach Me Day by Day," *Junior Church School Hymnal*, 114, *Hymnal for American Youth*, 161

Discuss with the children, letting them express themselves freely, just what these three stories mean to the boys and girls of today. Lead them to bring out certain points in connection with each of the stories. In the first one:

1. Jesus loves boys and girls.
2. He likes to have them trust him.
3. He is never too busy to hear them.
4. Because of this they should love him.

In the second story:

1. Jesus will always keep and guard those who love him.
2. He is with them when they are happy and gay.
3. He will help them if hard things come to them.
4. Because of this they should trust him.

In the third story:

1. The children may always have a part in worshipping Jesus and in serving him.
2. They may not wave palms like these other children did but they may show that they worship him.
   a. By being helpful and loving at home.
   b. By being earnest and faithful at school.
   c. By learning about him and trying to be like him.
3. The very best way to show that they love and worship him is to give their hearts to him and serve him in every way they can.

JUNIOR MOTTO (in unison):

"Be ye doers of the word and not hearers only." James 1:22

OFFERING:

Prayer: Help us to give with loving hearts Oh Father, and may our gifts help to bring other boys and girls to know thee and love thee as we do. Amen.

HYMN: "Oh! Master Let Me Walk With Thee," *Hymnal for American Youth*, 205

FELLOWSHIP AND DRILL as in other programs

LESSON PERIOD

CLOSING thought in scripture, prayer or song.

JANUARY PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By Deborah Clark Warriner**

Leaders and Worship Committees

At the beginning of 1929 let us review the worship programs we have planned and participated in with youth during the past year, and also evaluate our plans for the coming year. Perhaps the following questions will aid in doing this:

Why did we include worship programs in our church school? What results did we hope they would produce in the lives of youth?

Did the worship programs constitute the whole program for training in worship, or were they prepared as a segment of a larger curriculum of worship?

Was the experience of the group in the worship services rich and meaningful because it was a group expression of individual daily communion with their Lord and their God? If not, let us evaluate or study carefully the larger curriculum of worship to see how firmly we have been building foundations which should serve as preparation for true worship in public.

What are some of these foundations? Youth should be helped to discern the meaning of prayer, so that prayer may become the mightiest force in their lives. We often forget that even the disciples who lived with Jesus said, "Lord teach us to pray."

An understanding of the meaning of worship, and its place of importance in the Christian's relation to God should be developed. We have not always passed on to youth the challenge which we received when someone first opened our eyes through teaching, or by the printed page, to the vast possibilities for spiritual growth through worship.

Youth should be aided in their search to know God better through a more complete undestanding of his character as revealed in his word, his works and in the life of his Son. They have often been included in worship services which aimed to bring consciousness of the fact that they were in the presence of God, when God was "*An Unknown God*" to them. Was not Andrew Murray right when he said, "The greatest need of our religion is to know God."

You will think of other elements in the worship program which need consideration such as praise and giving. A review of all necessary foundation work will be helpful in planning for the coming year, as it will likely reveal needs that should guide our plans.

The general theme of "Worship" has been selected for January, because we believe that many will desire to consider this month as preparatory for the year. During the months of February and March we shall use the general theme of "Understanding God." The weekly themes will include, God's Power, God's Love, and God's Goodness.

When using such themes it will be necessary to secure information, and do some group thinking. Best results will, therefore, be obtained where it is possible to give some time for the study and discussion of the theme at other meetings of the group, such as at the club or society. Where this is not possible, it will be well to lengthen the period of preparation for worship, especially so if the groups have done no previous thinking about the theme. In fact, the theme is so basic that some groups may find it advisable to give several regular instructional periods over to this and related themes.

Theme for the Month: Worship

First Sunday: What is worship?

Aim: To help youth to think about the experience, what it means to come into God's presence and adore him.

Second Sunday: Why do I need to worship?

Aim: To help youth to think about our need of spending time with our Lord. This service should also give them experience in thinking about him and help them to discover that he desires us to worship him.

Third Sunday: How should I worship?

Aim: To find out the way that we should adore God and think about him. This will give experience and new understanding of what it means to seek the help of the Holy Spirit in worship.

Fourth Sunday: What are the results of true worship?

Aim: To think about the results of worship in the Christian's life, and to ask God's help in learning to worship so that our lives may be refreshed.

NOTE: The same themes and aims are suggested for each department.

*Briarcliff Manor, New York, formerly, Director of Girls' Work, Board of Christian Education, Presbyterian Church, U. S. A.

Type Program

HYMN:

Assembly Teaching Period

At this time the department learns new material to be used the following Sunday. If the classes meet during the week in clubs or other meetings, it is possible to shorten or omit this period on Sunday.

ANNOUNCEMENTS:

Service of Worship

Prelude: (quiet instrumental music)
Call to Worship
Thinking together about the theme: talk or story
Confessing individual failure: prayer
Praising God: hymn
Meditation and Thought:
Using the words of others to help us: Scripture, prayer, poems
Expressing a united purpose: hymn or Scripture
Personal communion with God: Silent worship
Dedication of self: prayer
Giving of substance: offertory
Music for orderly passing to classes

Hymns: To be used by All Departments.

"Holy, Holy, Holy"
"Come Thou Almighty King"
"O Worship the King"
"Worship the Lord in the Beauty of Holiness"
"Praise the Lord, Ye Heavens, Adore Him"
"At Thy Feet, Our God and Father"
"O Come, All Ye Faithful"
"Joyful, Joyful, We Adore Thee"
"Angel Voices Ever Singing"
"More Love to Thee, O Christ"
"Ancient of Days, Who Sittest Throned in Glory"
"Father in Heaven, Who Lovest All'
"Lord of All Being, Throned Afar"
"Gloria In Excelsis" (To be Sung or Read)

Glory be to God on High, and on earth peace, good will towards men.
We praise thee, we bless thee, we worship thee, we glorify thee.
We give thanks to thee, for thy great glory.
O Lord God, heavenly King, God the Father Almighty.
O Lord, the only begotten Son, Jesus Christ.
O Lord God, Lamb of God, Son of the Father, that taketh away the sins of the world, have mercy upon us.
Thou that taketh away the sins of the world, receive our prayer.
Thou that sittest at the right hand of God the Father, have mercy upon us.
For thou art holy, thou only art the Lord.
Thou only, O Christ, with the Holy Ghost art most high in the glory of God the Father.

Scripture: To be used by all departments as the local committee decides. These references may be of value when used as Scripture readings; arranged as responsive readings or as study in the preparatory period.

Some examples of worship:
Abraham—Gen. 22:5
Moses—Exodus 34:5-8
Joshua—Joshua 5:13, 14
The Wise Men—Matt. 2:2
Paul—Acts 24:11
A Psalm of Worship— Psalm 24

Whom should we worship?
The Lord our God—Matt. 4:10
Our Father—John 4:23
Jesus Christ—Heb. 1:6

We are requested to worship:
Matt. 4:10; Heb. 1:6; John 4:23; Psalm 29:2; 27:4; 96:9

We Need to worship:
Psalm 42:1-2; Psalm 63

How should we worship?
Exodus 20:3; 34:14
John 4:24
Phil. 3:3
Heb. 10:19; 9:7, 14

Results of worship (see young peoples material)

All Will Worship God:
Isa. 66:23; Psalm 66:4
Rev. 15:4; 14:7

INTERMEDIATE DEPARTMENT

NOTE: Please read the introduction very carefully to discover the purpose of these programs, to find a type outline of a worship service, themes, aims, hymns, and Scripture.

Suggested Material

CALL TO WORSHIP:

Leader: O come, let us worship and bow down; let us kneel before the Lord our maker.

Assembly: For he is our God; and we are the people of his pasture, and the sheep of his hand.

All: (Sing quietly)

Holy, Holy, Holy, Lord God of Hosts:
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high!

SUGGESTIONS FOR TALKS AND THOUGHT:

First Sunday:

"What is worship?"

"Worship is a personal approach to God."
—*L. A. Weigle*

Worship is personal fellowship with God through the lifting up of our hearts to God.

We have spent time in asking for things; in thanking God for his gifts; in serving him; and trying to do his will. Have we however, bowed our heads and hearts before him in adoration and worship?

Second Sunday:

"The need of worship"

"Thou madest me for thy self, and my heart is restless until it reposes in thee."
—*St. Augustinc*

"My soul leans toward Him; stretches out its arms,
And waits expectant."
—*George MacDonald*

Third Sunday:

"How should I worship?"

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24.
What does this mean?
Who can worship God? See John 9:31.

Fourth Sunday:

"What are the results of true worship?"

"I waited patiently for the Lord, and he inclined unto me, and heard my cry . . . and he hath put a new song in my mouth, even praise unto our God." Psalm 40:1-3.

POEMS:

"Speak to Him, thou, for He hears,
And Spirit with Spirit can meet,
Closer is He than breathing,
And nearer than hands and feet."

"God the Architect"

"Who thou art I know not
But this much I know;
Thou hast set the Pleiades
In a silver row.

"Thou hast sent the trackless winds
Loose upon their way;
Thou has reared a colored wall
'Twixt the night and day;

"Thou hast made the flowers to bloom
And the stars to shine;
Hid rare gems of richest ore
In the tunneled mine;

"But chief of all thy wondrous works
Supreme of all thy plan,
Thou has put an upward reach
Into the heart of man."
—*Harry Kemp.*

PRAYER:

Our Heavenly Father who hast made heaven, the earth and the sea, and the foundations of the waters, thou who livest forever and ever, we would worship thee and give glory to thy Name. Help us we beseech thee always to have the attitude of mind and heart that reaches out to thee in adoration, praise and love. In Jesus' Name we ask it. Amen.

SENIOR DEPARTMENT

NOTE: Please read the introduction very carefully to discover the purpose of these programs, to find a type outline of a worship service, themes for each week, aims, hymns, and Scripture.

CALL TO WORSHIP:

Leader: But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Assembly: We would truly worship God saying: "Blessing and glory and wisdom and thanksgiving and honor and power and might be unto God for ever and ever, Amen."

SUGGESTIONS FOR TALKS AND THOUGHT:

First Sunday:

"What is worship?"

Bowing before God in silent and adoring contemplation of himself. It is not thinking of ourselves or others, but of God.

See Exodus 34:14. "For thou shalt worship no other gods." We do not worship graven images, but do we not let other things so come between us and God that our worship is hindered? Let us think about these, and ask God to help us remove them.

Second Sunday:

"Do I need to worship?"

It is our duty to *worship* God. It is not enough to love him, obey him, serve him, and praise him.

If we would be growing Christians we need to spend time in adoration of our Lord and God, beholding his purity of character we shall be lifted up to become more like Him.

Third Sunday:

"How should I worship?"

We cannot worship God with our thoughts wandering until we are dreaming of our own desires, and what others are doing. We are to think of God in adoration. Since we cannot think about that of which we do not know we need to come to know God better if we would worship more truly.

He has revealed himself in Jesus Christ. What do we know about his character, his life, words and deeds?

Do we know what it means to worship God in spirit and truth? (Have the pastor or some other person explain. The leader should review the teaching in the Bible on the Holy Spirit, because the pupils will be interested and ask questions.)

Fourth Sunday:

"What are the results of true worship?"

See Scriptures and prayers suggested for young people.

POEM:

When the sun shines in the street
There are very many feet
Seeking God, all unaware
That their hastening is a prayer.
Perhaps these feet would deem it odd
(who think they are on business bent)
If some one went
And told them, "You are seeking God."
—*Mary Carolyn Davies*

AN INVOCATION:

To God, the ever lasting, who abides,
One life within things infinite that die:
To him whose purity no thought divides:
Whose breath is breathed through immensity.

Him neither eye hath seen, nor ear hath heard;
Yet reason, seated in the souls of men,
Though, pondering oft on the mysterious word,
Hath e'er revealed his being to mortel ken.

O God, unknown, invisible, secure,
Whose being by dim resemblances we guess,
Who in man's fear and love abideth sure,
Whose power we feel in darkness and confess!

Lead thou me, God, Law, Reason, Duty, Life!
All names for thee alike are vain and hollow
Lead me, for I will follow without strife;
Or, if I strive, still must I blindly follow.
—Taken from poem by
John Addington Symonds

HYMN:

O thou, in all thy might so far,
In all thy love so near,
Beyond the range of sun and star,
And yet beside us near:

What heart can comprehend thy Name,
Or searching find thee out
Who art within, a quicking Flame,
A Presence round about?

Yet though I know thee but in part,
I ask not, Lord, for more;
Enough for me to know thou art,
To love thee and adore.

POEM:

Wait only upon God; my soul, be still,
And let thy God unfold his perfect will,
Thou fain wouldst follow him throughout this year,
Thou fain with listening heart his voice wouldst hear,
Thou fain wouldst be a passive instrument
Possessed by God, and ever Spirit-sent
Upon his service sweet—then be thou still,
For only thus can he in thee fulfil
His heart's desire. Oh, hinder not his hand
From fashioning the vessel he has planned.
"Be silent unto God," and thou shalt know
The quiet, holy calm he doth bestow
On those who wait on him; so shalt thou bear
His presence, and his life and light e'en where
The night is darkest, and thine earthly days
Shall show his love, and sound his glorious praise,
And he will work with hand unfettered, free,
His high and holy purposes through thee.
—Taken from "Wait Thou only upon God"
by Freda Hanbury

PRAYER:

Our heavenly Father who givest all we would learn to worship thee. Wilt thou teach us? May all that is perfect and pure remind us of thee, the Holy One! May all that is beautiful remind us of thee! May all that is lovely remind us of thee, who art love! May thy wonderful works and enduring strength remind us of thy humility and meekness, as revealed in the care thou hast for us in our sin, weakness and pride! We thank thee that we can ask thy help through Jesus Christ's name. Amen.

YOUNG PEOPLE'S DEPARTMENT

NOTE: Please read the introduction very carefully, so as fully to understand the purpose of these programs, to find a type outline of a worship service, themes for each week, aims, hymns and Scripture.

CALL TO WORSHIP:

Leader: Thou shalt worship the Lord thy God, and him only shalt thou serve.

Assembly: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thy self.

All: Our Father help us to love Thee as we ought, so that we can come to know thee better and worship thee as thou wouldst have us. Amen.

SUGGESTIONS FOR TALKS AND THOUGHT:

First Sunday:

"What is worship?"

"Worship is Life; not a ceremony."
—*Charles Kingsley*

"Worship is an actual religious experience, and not a device to provoke it, not a form or mere ritual, or setting only, but life itself."—*Otto Meyer*

True worship results when we realize God is all-wise, all-mighty, all-holy, all-perfect and all-loving. When we thus ponder over his magnitude we soon realize our own weakness and dependence on him. Then our hearts swell with gratitude, praise, and adoration as we in our unworthiness come boldly into his presence through his gift to us of Jesus Christ, his only Son.

"Whom should we worship?"

(May be used as part of call to worship.)

Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. 4:10

But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for the father seeketh such to worship him.

Let us therefore worship the Father and Jesus Christ, who is the Lord our God.

Second Sunday:

"Do I need to worship?"

(See intermediate and senior suggestions)

Third Sunday:

"How should we worship?"

Before Jesus Christ's time the people offered sacrifices and the priests alone entered the Holy of Holies. How can we, therefore, in our weakness and sin talk with God who is holy? See: Phil. 3:3; Heb. 9:7, 14, and Heb. 10:19 (Find other references to help answer this question).

We should ask the Holy Spirit to help us in our worship. See John 4:24; Phil. 3:3.

Fourth Sunday:

"What are the results of true worship?"

RESPONSIVE READING:

Leader: Read John 4:23

Assembly: Our Father as thou desirest our true worship, help us to grant thy request, and thus satisfy thee.

Leader: Read Isa. 40; 31; Psalm 27:14

Assembly: Help us our Father to worship thee so that we may receive strength and be satisfied.

Leader: Read 2 Cor. 3:18

Assembly: Our Father help us to spend some time each day in thy presence. We would become more like thee.

Leader: Read Isa. 6:5; Job 42:5, 6

Assembly: Our Father and our Lord, we see our own weakness, selfishness and pride as we behold thy perfect purity, and boundless mercy. Help us to know thee better and to worship thee more truly.

POEM:

"Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak, we rise, how full of power!
Why, therefore should we do ourselves the wrong,
Or others, that we are not always strong,
That we are ever over borne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?"
—*Archbishop Trench*

"Seeking God"

"I said, 'I will find God,' and forth I went
To seek him in the clearness of the sky,
But he over me, stood unendingly
Only a pitiless sapphire firmament
Ringing the world—blank splendor; yet intent
Still to find God, 'I will go seek:' said I,
'His way upon the waters,' and drew nigh
An ocean marge, weed-strewn and foam-besprent;
And the waves dashed on idle sand and stone,
And very vacant was the long, blue sea;
But in the evening as I sat alone,
My window open to the vanishing day,
Dear God! I could not choose but kneel and pray,
And it sufficed that I was found of Thee."
—*Edward Lowden*

PRAYER:

Our Father, who knowest how our hearts yearn for thee, and yet how easily our activities, in the busy world prevent us from spending time with thee, wilt thou give us an increasing desire to be quiet before thee.

REFERENCES:

Since there is not room to print more material the following are listed for the convenience of any who are interested:

Poems:

"From the Heirarchie of the Blessed Angel," by Thomas Heywood

"The Living God," by Charlotte Perkins Gilman

"The Indwelling God," by Frederick Lucian Hosmer

"Te Deum Laudamus"

The above are selected from *The World's Great Religious Poetry* by Hill, The Macmillan Company.

ADULT DEPARTMENT PROGRAMS FOR JANUARY

*By E. W. Halpenny**

Concerning Worship

I attended Rotary in a certain city. During the dinner half-hour a famous traveling Jazz Band clamored incessantly. Conversation was difficult. A few days ago at a prominent church supper—the annual of the congregation—the orchestra was so loud conversation was impossible. I recalled a query, applicable to both, which I had expressed to a fellow guest on the former occasion and passed it again to my wife. It was, "Why must we have this noise to churn our nerves?" Churn is a good word. It seems as though modern life abhors a moment of meditation as absolutely as "nature abhors a vacuum!"

"Solitude is the mother country of the strong" is quite in accord with "Be still! and know that I am God." "The mystic" may be out of date but the mystical is not. The mystic type is inadequate for these active forceful times. But it is still true that in all ages, and now too, men of nearness to, and power with, God have always been men of seclusion. "Faith is from first to last an activity of the soul." "Faith is a kind of climbing instinct, which draws us upward and onward." God is intangible, invisible and unhearable physically that he might be the more tangible, visible and hearable spiritually. "It is expedient for you that I go away." It was the only way to get them to cease clinging to, and depending upon, him. The eagle destroys the nest. "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him."

This is an apology concerning the vital need for worship programs in adult classes and departments. Adult classes need to learn how to worship, and need to worship, more than they need to be taught lessons. It is pathetic to note the gross neglect on the part of adults of the worship part of the session of their Sunday school. In final analysis, if well conducted, it is the most vital part. Classes should be assembled as compactly as possible for best results. Teaching is abortive that does not find behind it the dynamic that comes alone from the "closet of communion."

January Lessons

The Improved Uniform Lessons for the first quarter 1929 follow "Some Great Christian Teachings." They are not necessarily related in any progressive way but are vitally enmeshed in the program of Christian living. For January they are: The Heavenly Father; Sin; Christ the Saviour; The Holy Spirit. But no matter what the studies are in January it is always, in every year, the "New Year" month. No way could be better than to start the new year, on the first Sunday, by seeking a re-vision—a clearer vision—of God the Father.

Essential to any worship effort are two arrests—arrest of attention and arrest of thought—Yes! the same, but different. From

*General Superintendent, Michigan Council of Religious Education, Lansing, Michigan.

the distraction of *things*, near and far, the assembly must be recalled. This can be done by suggestive, meditative music. It may be secured by an attitude or action such as bowing the head or uplifting the hands.

The second arrest is to challenge the thought—to focus. This is best accomplished by a reverent meaningful statement or a "Call to Worship," expressed by the leader either with or without a response.

Another effective method is, after signal to obtain proper attitude, to invoke divine presence. This is a forceful way to arouse inner response or yearnings. Such invocation must be studied for definiteness and appropriateness if it is to challenge thought. If purely formal, it is worse than no good.

Responsiye participation is not always feasible. When it is impossible a theme paragraph or a three minute message may be substituted. Have it in line with the theme for the day even if necessary to manufacture it for the occasion. As far as possible all material used should be related and progressively arranged.

During this quarter the efforts to suggest material will follow this plan. Will any who are interested in these programs please return to, and re-read, this common introduction occasionally.

First Sunday

MUSICAL ARREST: "Holy, Holy, Holy" (played softly)

INVOCATION:

We bless Thee O God who hast safely brought us to this another New Year. Defend us in the same by thy gracious power and grant that we may run into no sin, neither into any kind of danger, but that all our doings may be ordered of thy governance to do always that which is righteous in thy sight through Jesus Christ our Lord. Amen. —John Wesley

HYMNS: (choice of or both) "Holy, Holy, Holy, Lord God Almighty"; "O God our Help in Ages Past"

READING: Use the Devotional reading for the day *or* make a brief statement indicating the introduction by Jesus of the idea of God as the "God of the individual," an idea not prevalent in the Old Testament, and lead on to how quickly he followed it by the idea of "Our Father"—The Fatherhood of God!

PRAYER: A prayer of dedication for the New Year.

FORECAST: Forecast the lessons for the quarter—general theme and specific titles newly stated. Then return to January and re-state the four "Great Christian Teachings" for January. Suggestively relate them in some principle way as the reality of the "Fatherhood," the clouding effect of "Sin" shutting out the light of love, the revealing, redeeming "Saviour" and the "Abiding Witness."

HYMN: (choice of)
"We Thank Thee, O Our Father"
"This is My Father's World"
"My God I Thank Thee"

CLOSING PRAYER: (to be used each Sunday in January)

Our Heavenly Father, fill us to overflowing with thy love. May the conscious presence of Jesus be to everyone of us an everyday experience and may the Spirit of Truth, himself, guide us into all truth now and always. Amen.

Second Sunday

MUSICAL ARREST: "A Mighty Fortress is Our God" *or* an invocation after attention and silence has been secured

HYMNS:
"A Mighty Fortress is Our God"
"How Firm a Foundation"
"My Soul be on Thy Guard"
"O Master, Let Me Walk with Thee"

READING: Forty years ago the expression "The Exceeding Sinfulness of Sin" was in current use. Its use has disappeared but the fact has not. Sin does not horrify us as it should.

Vice is a monster of such frightful mien
As to be hated needs but to be seen,
Yet seen too oft, familiar with his face,
We first endure, then pity, then embrace.

Use this and add some good illustration regarding the consequences of Sin *or* read—Genesis 3:1-24

PRAYER: Let the prayer be for a deep sense of sin, of its methods of working for deliverance from, and a keen conscience against it.

CLOSING: Use the closing prayer in first Sunday.

Third Sunday

MUSIC CALL: "Jesus Calls Us O'er the Tumult" (very softly)

OPENING SENTENCE: "Thou shalt call his name Jesus; for he shall save his people from their sins."

INVOCATION:

O God, we thank thee, who art love, that thou didst so love the world as to give thine only begotten Son that whosoever believeth in him should not perish, but have everlasting life. May the great fact of his coming and all that followed until the triumph of his resurrection, mean more to each of us today than it has ever meant before.

HYMNS:
"When Morning Gilds the Skies"
"Fairest Lord Jesus"
"Jesus Keep Me Near the Cross"
"Tell Me the Stories of Jesus"
"Jesus Shall Reign"

SPECIAL: Have solo or quartette sing one of the following:
"He Shall Feed His Flock (Messiah)
"Jesus, Oh How Sweet the Name"
"Some Day the Silver Cord Will Break"

PRAYER: The prayer should be one of praise and blessing to the Christ of God.

CLOSING: Use closing prayer for first Sunday.

Fourth Sunday

OPENING SENTENCE: (after attention has been arrested and silence secured)

Jesus said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. When he, the Spirit of Truth, is come, he will guide you into all truth."

HYMNS:
"Faith of Our Fathers"
"I Love Thy Kingdom Lord"
"Work for the Night is Coming"
"Let the Lower Lights be Burning"
"Where Cross the Crowded Ways of Life"

READING:
If available read the full paragraph on page 503 in *The Christian Faith* by Curtis, a challenging attempt to define the Holy Spirit.

or

Use the Devotional reading for the day John 14:25-31.

PRAYER:
A meditative petition for the fellowship of the Spirit.

SPECIAL:
A solo, quartette, or a young class might sing the best hymn in your church hymnbook about the Holy Spirit. (Must be done very reverently.)

CLOSE with "Closing Prayer for January."

JANUARY PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*E. P. Westphal**

These programs for the first month of the new year are meant to be suggestive only. They will not serve their purpose unless the leader of worship builds his own program for his own group, using whatever material may fit the local situation. While each service centres about the general theme for the month each is distinct in itself. Naturally the New Year's Service is more elaborate than the others and will require special preparation, but effort expended in the direction of more vital worship is abundantly worthwhile. The prayers, Scripture lesson, talks, or stories should be assigned to different persons or groups who will thus have special responsibility on different Sundays. The same call to worship, unison prayer, responses, and benediction may be used each week. The talk or story should not be more than four or five minutes in length and need not always be used.

Many schools use about ten minutes at the beginning of the hour in training in worship; trying over hymns, responses, etc.; learning the call to worship and other unison parts of the service, including the prayer. The program, or at least the call to worship, hymn numbers, etc., may be written on a blackboard or large sheet of paper, thus making it possible for the service to proceed without announcement, or with a minimum of announcement. Prayer responses may be sung by the whole group or by a choir, or merely played on the instrument. Unison parts of the service may be mimeographed and placed on the fly leaf of the hymnbook easily accessible for use. The prelude may often be the hymns to be used in the service of the day.

Remember, the more the leader can avoid obtrusion into the service and the larger the degree of group participation in a service which is at once suggestive and uplifting and is the actual expression of the life and experience of the group, the more vital is the worship.

Where hymn numbers and pages are given the reference is to *Hymnal for American Youth.*

Theme—The Open Door:

To Higher Levels of Living
To Closer Companionship with Jesus
To More Effective Daily Work
To Larger Service for Others

First Sunday: The Open Door of the New Year

PRELUDE:
"Largo" by Handel (School rises at signal and stands in silence as a large card, with a New Year greeting or motto, is unveiled. "Our Master calls us to higher levels of living in this New Year of 1929."†)

*Director of Religious Education, Nebraska and Iowa Synods, Presbyterian Board of Christian Education, Omaha, Nebraska.

†Another helpful message to put on the greeting card might be:
Help me forget, dear Lord, I pray,
The blotted page of yesterday:
Help me with patient hand to write
Upon today's unsullied white.

CALL TO WORSHIP:
Leader: Who shall ascend into the hill of the Lord and who shall dwell in his holy place?
People: He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully.
Leader: The Lord is in his holy temple, let all the earth keep silence before him.
Unison: Thou wilt keep him in perfect peace whose mind is stayed on thee.

THE NEW YEAR HYMN:
"Ring Out the Old, Ring In the New," by Tennyson. (Audience standing, may be read if it cannot be sung.)

PRAYER:
Thanking God for the new opportunity of the New Year and asking for his presence and help in living a richer and fuller life. (People seated for prayer.)

RESPONSE:
"Hear Our Prayer, O Lord," or "Lord, Hear Our Prayer," sung by congregation or choir or played on instrument while heads remain bowed. (Pages 34 and 35.)

POEM:
"He Came to My Desk"—Recited by a junior or intermediate

He came to my desk with quivering lip,
The lesson was done.
"Dear teacher, I want a new leaf," he said.
"I've spoiled this one."
I took the old leaf so stained and blotted,
And gave him a new one, all unspotted,
And into his sad eyes smiled,
"Do better now, my child."

I came to the throne with a quivering heart,
The old year was done.
"Dear Master, I want a new leaf," I said,
"I've spoiled this one."
He took the old year so stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better now, my child."
—Presbyterian, *Junior Church School Hymnal,* page 243

HYMN:
"I Would Be True" (standing to sing)

SCRIPTURE LESSON:
Psalm 1 in unison or "Commandments" (page 25). Any appropriate passage may be used in unison or read.

STORY OR TALK:
Emphasize the opportunity of the New Year for living our lives on higher levels. Matt. 2:12 may be used applying the text to our coming from the new vision of the Christ of Christmas and going into the New Year "by another (a higher) way."

LEADER'S PRAYER:
Followed by musical Amen played on piano quietly.

OFFERING SERVICE:
Leader: Freely we have received, let us also freely give.
All: For the Lord loveth a cheerful giver. (As the ushers present the offering let all rise and sing the "Doxology")

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HYMN:
"Standing at the Portal" or "Lead On, O King Eternal" (people standing)

ANNOUNCEMENTS:
Unison Benediction:
The Lord Bless us and keep us; the Lord make his face to shine upon us and be gracious unto us; the Lord lift up his countenance upon us and give us peace. Amen.
Dismissal to classes while the pianist plays "I Would Be True"

Second Sunday: Companionship with Christ

Spend a few minutes at the beginning of the hour in trying over prayer responses and other parts of the service including the hymns, if necessary. Explain the purpose of the service and any parts which need explanation. Make announcements as to conduct of the worship and activities of the school.

PRELUDE:
"Jesus Calls Us," "I Need Thee Every Hour"—each played once quietly.

CALL TO WORSHIP:
(See first Sunday)

HYMN:
"Love Divine, All Love Excelling" (126)

UNISON PRAYER: (seated)

O thou mighty Friend of man, thou art the Giver of all good. As the father cares for his child, so dost thou keep eternal vigil over all thy children.

Yet are we often unworthy of thy kindness. We have often failed to do our best. We have thoughtlessly given pain to others. For the wrongs that we have done, forgive us, O our Father.

Help us to be more faithful to thy trust in us. Make us steadfast in every task thou givest us to do. May we help others to be happy. And thus, as thy loyal sons and daughters, we will work with thee for ever, in thy Kingdom. Amen.
—Hugh Hartshorne

RESPONSE:
(See first service)

SCRIPTURE READING:
John 1:35-39 (may be used responsively, page 33, or read by one of the young people)

HYMN:
"Jesus Calls Us, O'er the Tumult" (128)

STORY OR TALK:
Suggesting privilege of going into the New Year with a more vital sense of the presence and friendship of Jesus, the greatest Friend.

HYMN:
"I've Found a Friend, O, Such a Friend" (159)

OFFERING:
(See first service)

BENEDICTION:
(See first service)
Pass to classes as pianist plays last hymn over again

Third Sunday: Making Each Day Count

Put on the board or poster where all may see at front of room Roosevelt's word to Mr. Taft as he urged him to undertake the governorship of the Philippine Islands:

In this world the one thing supremely worth having is the opportunity, coupled with the capacity, to do well and worthily a piece of work—the doing of which is of vital consequence to the welfare of mankind.

PRELUDE:
(Hymns listed below)

SOLO:
"My Task" (sung quietly and unobtrusively)

HYMN:
"Dear Lord and Father of Mankind" (146)

READING:
Isaiah 55: 3, 6, 7

UNISON PRAYER AND RESPONSE

SCRIPTURE:
Psalm 90: 1-2; 4-6; 9b-10; 12; 14-17

HYMN:
"Work for the Night is Coming" (standing)

READING:
Let me but do my work from day to day,
In field or forest—at the desk or loom;
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerfully greet the laboring hours,
And cheerfully turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.
—Henry Van Dyke

LEADER'S PRAYER with a musical Amen as a response, played on instrument

HYMN: "Hark the Voice of Jesus Crying" (211) or "Looking Upward Every Day" (139)

OFFERING SERVICE

UNISON BENEDICTION

DISMISSAL to classes, pianist playing "Work for the Night is Coming"

Fourth Sunday: Larger Service For Others

PRELUDE: (hymns used in service below)

CALL TO WORSHIP

HYMN: "I Would Be True" (standing)

UNISON PRAYER: followed by response (seated)

SCRIPTURE: Isaiah 6:1-8. Read or used from hymnal p. 37

HYMN: "Lord, Speak to Me That I May Speak" (standing)

TALK: Stressing the opportunity of taking Jesus with us into the New Year as the incomparable impetus to service for others

PRAYER concluded by instrumental response or Amen

HYMN: "O Master, Let Me Walk with Thee"

OFFERING SERVICE

UNISON BENEDICTION

DISMISSAL to classes. Music "Lord Speak to Me"

N. B.—Many other hymns of service may be readily found

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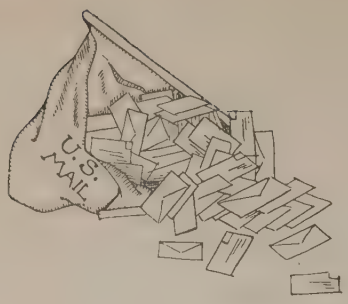
What's Happening in Religious Education



MISS AVELINA LORENZANA has been elected director of Children's Work for the Philippine Council of Religious Education. She is a graduate of the University of the Philippine Islands, and is a gifted singer and speaker. Before assuming her duties she has been granted a year's leave of absence for study in the United States. She came to the States in time for the World's Sunday School Convention at Los Angeles, and made a real contribution to the sessions through her messages on religious education in the Philippines. She is now studying at the National Kindergarten College, Evanston, Illinois, where she may be reached for speaking engagements.

THE number of institutions for the higher education of the Negro race in the United States more than doubled and enrolments have increased over six-fold during the past ten years, according to a report by the Bureau of Education after a comprehensive survey of Negro universities and colleges. In 1917 there were 31 Negro institutions offering college work, the report shows, while in 1927, of the 79 institutions included in the survey, 77 were engaged in college work. The college enrolments in the 31 institutions ten years ago amounted to 2,132 Negro students as compared with 13,680 attending the institutions surveyed in 1927, an increase of 550 per cent.

THE FRIENDSHIP SCHOOL BAGS sent to Mexico by the children of America were officially received by President Calles in an extraordinarily colorful gathering in Mexico City on September 15. Thirty-one thousand children participated in the reception. As a direct result of the enterprise, a course on international friendship has been made a part of the curriculum of the primary schools of the country. In the event that other groups of children wish to send bags for Christmas, the committee on World Friendship Among Children of the Federal Council of Churches announces that bags may be sent until December 5. Instructions for packing and mailing may be secured from the office of the Federal Council, 289 Fourth Avenue, New York City.

DR. JOHN R. MOTT, general secretary of the National Council of the Young Men's Christian Association, has resigned his position to become associated with the International Missionary Council. Fred W. Ramsey of Cleveland, Ohio, a widely known layman of the Evangelical Church and for many years closely identified with the Federated Churches of Cleveland, has been nominated as Dr. Mott's successor.

MISS CATHERINE ATKINSON MILLER, for many years Secretary of Young People's Work of the Publication and Sunday School Board of the Reformed Church in the U. S., was married on the first of September to Mr. James Horace Balm in Philadelphia.

A TOUR of German educational institutions has been planned for the summer of 1929, under the joint auspices of the International Institute of Teachers' College, Columbia University, and the Central Institute for Education and Instruction, Berlin. Beginning June 17, 1929, six weeks will be devoted to visiting different types of German schools in several important cities under the official direction of the German educational authorities. The party will be limited to twenty-five members and only persons having some command of the German language will be accepted. The total necessary expense for the six weeks in Germany will be about three hundred and fifty dollars. Members of the party will attend the meeting of the World Federation of Education Associations at Geneva during the last week of July.

REV. CHARLES W. GILKEY, dean of the new University of Chicago Chapel, is inaugurating extensive plans for the usefulness of the chapel in the religious life of the student body and the community. In addition to the Sunday services there will be on each Wednesday evening an address or lecture. Dean and Mrs. Gilkey will be at home each Saturday evening to groups of students with some visitor or faculty member as special guest. A Board of Religious Education and Social Service has been formed consisting of eight faculty members and eight students. It will be one of the ruling bodies of the University of Chicago.

SERVICES have recently been begun at the new University Chapel of the University of Chicago. The building represents a distinct contribution to the beautiful architectural features found on the North American continent. More than ten years ago Mr. Bertram Grosvenor Goodhue was commissioned to draw up the plans for the building. Its actual erection has taken more than three years and the cost has been approximately two million dollars. The chapel is not copied from any Old World masterpiece but is an original creative work of Gothic architecture. Its simplicity and vigor of design are combined with greatness of scale and massiveness of construction. Its outside length is 265 feet, and the top of the tower is 207 feet above the sidewalk. It has a seating capacity of about two thousand.

The extreme severity of the architecture is relieved by the richness of the sculpture on the south front. Above the south door stands a heroic figure of the archangel Michael, the symbol of righteousness militant. The great window above echoes the dynamic movement of the Te Deum—the glorious company of the apostles being represented by James and John; the goodly fellowship of the prophets by Amos and Hosea; and the noble army of martyrs by Huss and Tyndale.

The fifteen figures in the turrets and the great frieze present the march of religion from Abraham, on the west face of the west turret, and Moses on the south face of it, through Elijah, Isaiah, Zoroaster, Plato, and John the Baptist, up to Christ in the center. Then follow Peter, Paul, Athanasius, Augustine, and Francis, with Luther in the turret and Calvin on the east face of it. The whole design suggests the march of religion through the centuries, set to the inspiring music of the Te Deum.

The west aisle door is flanked by student figures, a man and a woman, and the words "Ye are the sons of the Living God." The interior is richly beautiful. The sculptured figures representing Mercy, Truth, Righteousness, and Peace; the Poet, the Thinker, the Merchant, the Craftsman, the Builder, the Teacher; the Scientist, the Administrator, the Scholar; and shields bearing the coat of arms of forty-seven American and foreign universities symbolize the educational character of the chapel. Sixteen shields bearing symbols of the Life and Death of Christ; figures of Faith and Love, Wisdom and Inspiration; figures of Thomas Aquinas, Erasmus, Thomas à Kempis, and John Bunyan, make clear the religious purpose of the building. In its entirety the building reminds one of the mediaeval methods of teaching religion through beautiful church architecture.

THE UNIVERSITY OF CHICAGO CHAPEL

GROUND has been broken for a new unit of the Wesley Foundation, serving the Methodist students of the University of Wisconsin at Madison, Wisconsin. Appropriation has been made for the construction and completion of a new unit and all necessary renovation of the present unit. A pipe organ has been given to the foundation by Joseph M. Boyd of Madison. A church auditorium, seating 550, and a dining room providing for 250, an adequate library, a woman's rest room, new assembly and classrooms, and adequate offices for staff members are provided in the plans.

PROFESSOR JAMES L. DING, a Chinese educator who received his training at the Foochow Anglo-Chinese College and at Cornell College, Mount Vernon, Iowa, has been elected president of his Alma Mater in China. The new president succeeds Dr. John Gowdy, and is the first Chinese to head the institution.

MISS RUTH LINDSETH, B. R. E., Boston School of Religious Education, has become the director of Young People's Division for the Wilmington Conference of the Methodist Episcopal Church. Her address is Selbyville, Delaware.

REV. CHARLES F. SHERIFF, pastor of the St. Matthew's Lutheran Church, Mansfield, Ohio, has inaugurated a plan for a combination service which he is finding very useful in securing the attendance of all his people in both Sunday school and church services. The church service begins at 9:30, followed by classroom study, and concludes with a closing worship service. During the entire period the beginner and primary children have a separate service.

IN recognition of the debt which Methodism owes to Lincoln College, Oxford, because of its part in making possible the life work of John Wesley, the Methodists of America have restored the Wesley rooms at the college. Bishop Hamilton made the presentation and the gift was graciously accepted by the rector of Lincoln College. Contributions to the enterprise were made by the members of the Methodist Episcopal Church, Methodist Episcopal Church, South, Methodist members of the United Church of Canada, Methodist Protestant Church, Free Methodist Church of North America, the Wesleyan Methodist Connection in America, the Primitive Methodist Church of America, and the Union Methodist Episcopal Church.

THE BAPTISTS report that there will be this year forty university pastors representing the Northern Baptist denomination in state-owned and independently endowed institutions.

MR. C. M. DANNELLY, for many years superintendent of Sunday school work for the Alabama Conference, Methodist Episcopal, South, has resigned his position to become president of Kentucky Wesleyan College, Winchester, Kentucky. Mr. Dannelly has been granted a year's leave of absence before assuming his duties to continue his graduate work at Yale University.

PROF. L. J. SHERILL has resumed his duties at the Louisville Presbyterian Seminary after having completed his work for the Ph.D. degree at Yale University.

DR. PAUL HUTCHINSON, who for five years has been managing editor of the *Christian Century*, is to become editorial writer on the *Chicago Daily News*.

DR. WADE CRAWFORD BARCLAY of the Board of Education of the Methodist Episcopal Church has sailed for the Orient where he will spend eight months studying the religious education needs in Japan, Korea, Malaysia, and Philippines. He will also visit China and hold conferences with the workers there. He has promised to send an article for the Journal from each of these countries.

Brickbats and Bouquets

The copies we get are handed to all heads of departments, the pastor, superintendent, secretary, etc., and the *Journal* is very beneficial. We certainly would not be without the periodical and you will please renew us for fourteen copies for the next year.

—North Carolina

I am just in the midst of the reading of the current issue of the *Journal*. Say, it just hits me right. Will you send me some copies of this issue for distribution? I see now that every teacher in our school ought to have this paper.

—Michigan

Enclosed is an article from your September number with annotations. If you religious educationalists don't get a new line of chatter pretty soon a lot of us old has-beens will be running round and round muttering, "evaluate, integrate, stimulate," till we land in a padded cell.

I have no quarrel with this article except that the author has reduced the technique of slinging the trade talk to a science. Isn't there someone who has some ideas on religious education which cannot be expressed in this same patois?

—Massachusetts

We are in process of binding the file of your *Journal* for permanent place in the library but it develops that the issue of May 1928 is missing. I write to inquire whether you can supply this number. The magazine is constantly serving teachers and students of the school and community representing seven different peoples throughout the Near East.

—Athens, Greece

I read the *Journal* regularly, but it is a mile ahead of the rank and file of our workers. It would be better if you would discuss, what might seem to you, petty problems of church school administration. We cannot raise the standard of the Sunday school throughout the country if we do not give them a vision, and they cannot get a vision if they will not read a paper like the *International Journal* because it is too technical.

—Ohio

The articles in the *Journal* are thoroughly "up-to-date" and keep one in touch with the thought of our aim which is very valuable to those of us who are working with young people and students and yet are in danger of getting one-sided because of the lack of spiritual and intellectual resources in lands such as this.

—Algiers, North Africa

DR. PAUL R. STEVICK, formerly a member of the faculty of Morningside College, has accepted a position with Ozark Wesleyan College, Carthage, Missouri.

MR. JOHN FINLEY WILLIAMSON is rendering a unique service to the cause of church music. He is director of the Westminster Choir and the Westminster Choir School, Dayton, Ohio. The choir has won wide acclaim for the concerts which it has given in many American cities. The purpose of the Choir School is to train leaders for church music who will understand music, appreciate the function of worship, to be able to build the two together in beautiful and helpful services. The enrolment at the Choir School has reached capacity for the past two years. The first class, having completed a three-year course, was graduated in 1928.

THE ANNUAL report for the past year of the American Institute of Sacred Literature connected with the University of Chicago shows that the number of persons using the correspondence courses available through the institute was approximately 11,000. The courses are prepared by eminent Bible scholars.

PLANS for the erection of a community house and chapel have been completed for the First Methodist Church, Evanston, Illinois. It will consist of a Gothic chapel and a two-story community house building. It is the plan of the church to use the buildings for Northwestern University groups, business and professional women's clubs, and similar gatherings as well as for the specific work of the local church.

IN ARKANSAS there is agitation for the passage of a law forbidding the teaching of evolution in the public schools. A bill has been introduced in the Legislature for the enactment of such a law.

A CARIBBEAN congress on Christian work will be held in Havana, June 23–30, 1929. The countries represented will be the Antilles, Mexico, Central America, Panama, Colombia, and Venezuela. The proceedings will be conducted in the Spanish language, with translations into English so far as may be needed.

THE EVANGELICAL SEMINARY OF MEXICO represents the united forces of seven denominations in the preparation of Christian ministers. During the school year an institute is held when lay workers and pastors in service are enabled to take a brief intensive course. Reports indicate that the seminary and its institute are binding the Christian people more closely together.

THE Bureau of Education of the Department of the Interior recently issued a bulletin entitled, *Is Your Child Ready for School?* It calls attention to the fact that many a child who fails in making his grade does so because of some physical defect which may be remedied. This bulletin should be useful in many homes.

IN a recent report, "Children in Street Trades," made public by the Children's Bureau, it is claimed that laws regulating child labor in street trades are operative in only twenty states and the District of Columbia. There has been a romantic conception of the little street merchant that has operated to his disadvantage.

Religious Education

By THEODORE G. SOARES

"The book of the year in religious education."—H. Shelton Smith, Director of Leadership Training, International Council of Religious Education.

"To write an adequate appreciation, one must also write a book. . . . It is easy to read and full of suggestion for ordinary people who have to deal with the problems of religious training in the church or in the home."—*The Baptist.*

"In this volume he (Professor Soares) . . . has produced a work of great and permanent value which will be in a very large degree of service to the student of religious education, to the worker in that field of religious activity and to all who are interested in pedagogical theory and practice."—*The Christian Advocate.*

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Building Character

A Symposium

By The Chicago Association for Child Study and Parent Education

This report of the 1928 meeting of the Chicago Association for Child Study and Parent Education gives a comprehensive view of the field of character development from many angles. Four main goals were recognized—physical health, emotional balance, intellectual alertness and responsiveness, and the spiritual point of view. Here is workable, intelligent advice for the wiser guidance of childhood from men and women who have given their minds and their energies to solving the problems of many children.

Paper $1.00
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By ERWIN L. SHAVER

A manual of theory and practice setting forth the possibilities for project teaching in the field of religious education.

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NEW BOOKS

Studies in Deceit. By Hugh Hartshorne and Mark A. May. New York, The Macmillan Company, 1928. Book I, 435 p.; Book II, 314 p.

This is a report on the first phase of the work of the Character Education Inquiry, which is this year completing its five-year program. It is one of the first major research undertakings in the field of character education, and one the significance of which cannot yet be estimated. The report is in the form of two books bound in one cover, the first giving in more popular style the story of the undertaking and the findings of the investigators, and the second giving the higher statistical techniques which the authors rightly surmised would be but "Greek" to the average reader. (In fact, the first book has all the discussion of statistical method which the average mortal with an IQ of 100 will be able to bear!)

The following quotation gives a good summary of the investigation: "The primary studies are concerned with devising tests and techniques for measuring deceptive behavior. The general procedure has been to place the child in a situation in which deceit may be practiced and record his conduct. Three types of deceptive conduct have been tested: cheating, lying, and stealing. The situations in which deceit has been measured are: (1) certain classroom situations in which the pupils may or may not cheat on a test, examination, or class exercise, (2) certain situations in connection with athletic contests in which the contestants may or may not deceive concerning their achievements, (3) certain situations arising in party games in which contestants may or may not cheat, (4) a situation involving school work done at home. Lying has been tested (1) by asking the child whether he did or did not cheat in some of the above tests, (2) by asking questions about those items of conduct which are generally approved but which are not often practiced. Stealing has been tested by placing the subject in a situation (1) in which there is an opportunity to take money and (2) in which there is an opportunity to take small articles."

In the course of this investigation some eleven thousand children of ages eight to sixteen were subjected to various types of tests. The tests themselves are well worthy of study from the standpoint of the ingenuity with which the psychologist devises his instruments. It is surprising what he can discover from seemingly simple situations. The reader will be very much gratified to find the rigid principles which the investigators laid down for themselves to keep these tests on a high plane of ethical procedure. Those who have the idea that in order to test character we must ourselves be dishonest and trick the pupil will find a complete absence of that weakness in the tests of Hartshorne and May.

There are those who will ask at once, "What is this all about? What do we expect to learn from such investigation?" There are a number of definite outcomes from such a study which have value for character education, of which the following are but a few: (1) It reveals what the general condition is concerning the children whom we teach; (2) It shows what relations the conduct of children bears to the factors which influence their conduct; (3) It helps us to determine what are the effective ways of developing desirable character; and (4) It aids in the development of test instruments which may be used more generally by those who are engaged in character education.

To state in detail the conclusions which have been drawn as a result of this investigation would require more space than that allowed for a brief book review. Some of these findings were exceedingly surprising, others were simply a confirmation of what we supposed we knew before. Of the latter type are the discovery that the group with which a child associates has a great influence on his conduct; that the better home background is more likely to produce a higher type of conduct; that the influence of the teacher is an important factor in the conduct of the pupil; and that a child tends to be less honest on school tests than on tests involving out-of-school life situations. This investigation gives us for the first time *quantitative* measures of these influences. Among the surprising discoveries may be mentioned the fact that no close relation was found between the honesty of children and the amount of direct instruction they had received in honesty. In some cases the very children who were rated by certain organizations to which they belonged as being the most meritorious were found by these tests to be the most dishonest. Again, it was surprising to discover that the amount of deceit varies very greatly with the type of situation. In other words, children will cheat on one type of school test but not on some other type.

There is in this investigation a preponderance of test situations in the field of the school, and not enough situations taken from the home, the playground, and the general life in the community. The obvious reason for this is of course that the problems of testing are very much simplified in the schoolroom where we already have groups available which are accustomed to receiving various types of tests. The reviewer's feeling that a child is apt to be more given to the practice of conduct which we call by the general name of "deceit" in the schoolroom than he is in other situations is borne out by the fact that the showing made by children from schools which are using the freer type of modern methods was better than that of those in the more conservative type of schools.

In attempting to evaluate the enormous body of data which is here presented and the findings which are drawn from elaborate statistical techniques one cannot escape the feeling that after all we may have lost something of the actual picture of the individual child in the very technique by which we study him. The investigators are, however, most careful in the drawing of their conclusions and at many points sound a warning against the casual reader jumping at conclusions which may not be justified by the data when other aspects are considered.

—Paul H. Vieth

And Who Is My Neighbor? (Second Edition, Revised.) An Outline for the Study of Race Relations in America. New York, The Inquiry, 1928. 257 p.

A discussion course for older young people and adults, built on typical situations. The vivid reality given to the problems depicted, because of the abundant situation materials and the pertinent questions, has served to make this a popular course throughout the past several years. Whether these outlines as they stand are used as a basis of discussion, or whether they are used to uncover real situations in the class, they will stimulate any class to constructive work on this important question. —P. H. V.

Present-day Trends in Religious Education. By Erwin L. Shaver. Boston, The Pilgrim Press, 1928. 168 p. Price $1.50.

Mr. Shaver in his usual direct fashion gives us in this volume a clear-cut analysis of the present-day trends in religious education as he sees them through his broad contacts in the field. He indicates first that education itself is faced with certain broad problems. He selects four for brief discussion: the tendency to make education preparation for material prosperity, the tendency to make education the bulwark of nationalism, the problems arising from the use of pseudo educational methods, and the problems arising from the institutionalizing of education. He presents these problems as a challenge to religious education, showing that it must develop new ideals and procedures to meet the needs of the new day. In projecting a program of religious education, he says that there are three assumptions which must be considered: the Christian purpose for mankind; the laws of educational psychology which tell the nature of child life and the way Christian character can be developed; and the present world situation in which children must live and be taught. The present volume is concerned with the third of these assumptions. —M. A. J.

Children's Prayers. By a Mother. Boston, The Pilgrim Press, 1928. 173 p. Price $1.25.

This mother kept actual records of the spontaneous prayers of her boys in their early childhood and now shares these accounts with others, giving us the best available source book on the meaning of prayer in child life. She gives us much more than a simple listing of children's prayers. Her book is in fact an interpretation of the developing prayer life of little children. Nor are these prayers selfish introspections; they reveal how very naturally and spontaneously all the activities and interests of children may be lifted to the level of worship, for they center in the child's interests in other members of the home and neighborhood, the sick, the poor, in animal pets, in nature, in birthdays, Thanksgiving, Christmas, and in world friendship. Thus is the prayer life of a little child enriched and there follows naturally wholesome self-examination, penitence, aspiration, and inner harmony.

One needs only to read between the lines to discover here also an excellent book of guidance for parents. Unconsciously, for the most part, this mother reveals to us the possibilities of a real religious home environment in the training of children. There are also suggestions on helpful bedtime stories, printed prayers, and good books for children.

—O. M.

Youth and the New America. By G. Bromley Oxnam. New York, Council of Women for Home Missions and Missionary Education Movement, 1928. 175 p. Price $1.00.

This is almost the first of many needed books that interpret Christian ideals for youth in social and community terms. It turns the attention of leaders of youth from the old and much-debated question, "Should an organized class have three committees or five" to the other question (at least of equal importance), Shall we have a Christian community at all? The book has the concrete pictorial style that makes Dr. Oxnam widely and easily read. Read it, leaders of youth, and then fall upon your knees!

—P. R. H.

The Nursery Class

The needs of children of the pre-school age are receiving attention which has long been denied them. In this day the forward-looking church schools are forming classes and providing material of educational value.

Probably the most outstanding of any material now available is that prepared by Mrs. Eva B. McCallum and published by the Bethany Press. Mrs. McCallum combines in this material the sympathetic touch of motherhood with a fine spiritual and educational outlook.

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Songs for the teacher to sing to the children.

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Price $1.50 postpaid

Nursery Stories

These are in the form of four-page leaflets to be given the children. There are four parts, thirteen leaflets to each part.

The leaflet given is the one containing the story that is told in the class that day. Some of them also have suggestions for the mother.

The front page has a very attractive design with a colored picture. The pictures are from original drawings by the best child-life artists, from photographs of child-life, or reproductions of famous paintings of Bible subjects.

15c per set

Nursery Pictures

There are eight large pictures for the use of the teacher. Six of them portray the events of the child's daily life. They are printed in soft colors on heavy cream board.

Two of the pictures are reproductions of famous paintings on the life of Christ. They are beautifully tinted by hand in four colors.

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Covers for Leaflets

For use in binding the child's leaflets and preserving them. The cover is printed in two colors and is punched to fit the leaflets.

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Message to Mothers

An attractive four-page leaflet, the size of Nursery Stories, and printed on blue paper to harmonize with the teacher's book.

It explains to mothers the point of view of those who are training their young children. It is valuable in showing them what your school is trying to do.

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The American Institute of Sacred Literature
Dept. 414 The University of Chicago Chicago, Ill.

An Adventure With Children. By Mary H. Lewis. New York, The Macmillan Company, 1928. 250 p. Price $1.75.

The sub-title informs us that this is a biography of a progressive school and indicates one reason why you may read through the seventeen brief chapters of this impelling story unconscious even of the lack of chapter headings. The book is not so much an account of the theory of progressive education, as a story of actual achievements in a private school of high rank. The author was the guiding spirit in the creation and growth of this school and in an unassuming manner she tells of her faith in providing an education for children in "simple, natural surroundings in which they thrive."

In whatever school a child may be enrolled this desirable environment must make possible creative enterprises on the part of the pupil; it must build upon and not thwart imagination and independent thinking; it must stimulate purposeful, self-imposed tasks and responsibilities—the undertaking of work that is meaningful and really needs to be done from the learner's point of view.

This progressive school was frankly interested in having the pupils live as families of children learning the art of living which meant "that children should be led almost from the beginning to think independently, to make decisions of right and wrong and to act upon them courageously, to regard the rights of others with whom they worked and played, and to work cooperatively for the best good of their community."

The book gives in terms of concrete, specific instances the meaning of thorough-going progressive education today.

—O. M.

The Lesson Commentary, 1929. Edited by Charles P. Wiles, William L. Hunton, D. Burt Smith. Philadelphia, The United Lutheran Publication House, 1928. 316 p. Price $1.75.

One of the very excellent lesson commentaries for the International Uniform Sunday School Lessons of 1929 is that jointly produced by Drs. Charles P. Wiles, William L. Hunton, and D. Burt Smith, of the United Lutheran Church. The Biblical text is that of the American Standard revision. For each lesson there is a clear cut lesson plan, followed by carefully written discussions under the headings of "Oriental Sidelights," "Geographical and Historical Setting," "The Text Interpreted," and "Truths for Daily Living." Sunday school superintendents, teachers, and other workers in the church school who use the uniform lessons will find this commentary worth consulting.

—H. S. S.

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516 N. Charles Street, Baltimore, Md.

The Problem Child at Home. By Mary Buell Sayles. New York, The Commonwealth Fund, Division of Publications, 1928. 352 p. Price $1.50.

This book represents the results of the very careful study of problem children by the Child Guidance Clinic under the Commonwealth Fund. The three parts of the volume deal respectively with emotional satisfactions which parents and children expect in one another, mistaken ideas which influence parent-child relationships, and narratives setting forth twelve case studies in detail, indicating the method of the Clinic and the results. Both scientifically well-grounded and practically helpful, this volume should have a wide circulation and usefulness. It indicates clearly that both over-indulgence and lack of affection are sources of most serious maladjustments and puts up squarely to parents the vital importance of providing their children with the right nurture. The suggestions regarding the factors which will have to enter into home life to produce this right nurture are clearly and definitely indicated.

—M. A. J.

The Pathfinder in Church Work With Young People. By Edwin Phelps. Philadelphia, The Judson Press, 1928. 238 p. Price $1.25.

Mr. Phelps is the general secretary of the Baptist Young People's Union of America, and at present serves as President of the Interdenominational Young People's Commission, which is a federation of over twenty types of young people's societies. So he is unusually well qualified to prepare a book of practical methods for the leaders of such societies.

It gives a wide variety of tested practical plans for the many-sided work of a society, such as, objectives, thoughtful planning, how to organize, worship, social interests, "dollars and sense," and so on. It doesn't tell you what hymns and Scripture to use next Sunday evening, but it sets you going on a path that will lead to your finding out.

Mr. Phelps does not believe that we can go on forever looking upon the Sunday school as an agency for impression and the young people's society as that of expression; he is too good an educator not to see the objection to that well-known classification; he knows also—and says so "right out in meeting"—that some day we will have a different organizational set-up for our total youth enterprise than we have now, but in the meantime he believes, quite properly, that the work of our many existing societies must be made as vital as possible.

—P. R. H.

Programs for Teachers' Meetings. By Erwin L. Shaver. Boston, The Pilgrim Press, 1928. 98 p. Price $.50.

A budget of suggestions is given for the educational treatment of twenty-three topics which are commonly confronted by church school teachers and officers. These are not complete programs but raw materials out of which local leaders may build programs to meet local needs. The materials consist of suggested assignments, book references, special features, questions for discussion, and worship suggestions. The programs contemplated are somewhat advanced for the average group of workers but will be very helpful in situations where there is competent leadership.

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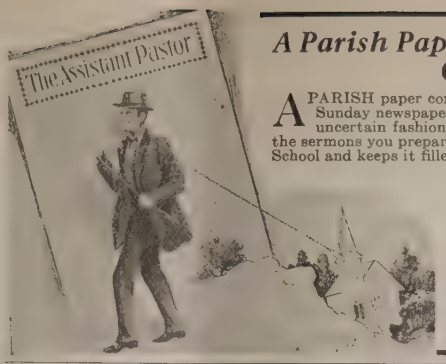

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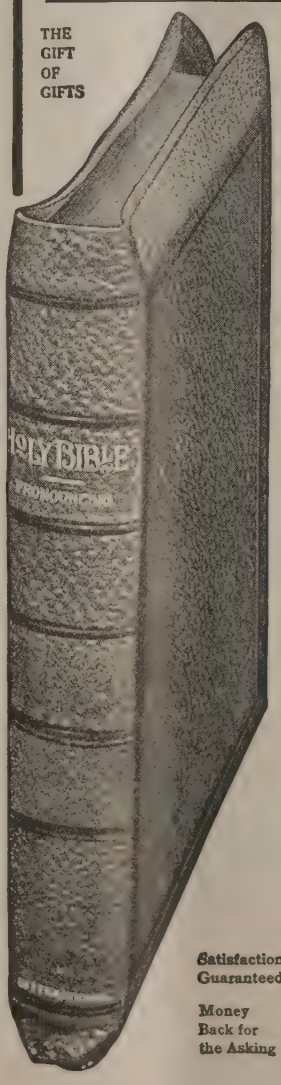

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35 Who *are* they among all the
of the countries, that have deli

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A Primary Christmas Service

(*Continued from page 15*)

the children marched out carrying their little green bags which inclosed their "white gifts" of money and which they brought to the manger and deposited there like the shepherds and wise men of old. The children already had planned where the gifts were to go and so they eagerly left them in the manger. As they marched around to their own seats again, they reverently sang together:

Father, bless the gifts we bring Thee,
Give them something sweet to do.
May they help some one to love Thee.
Father, may we love Thee, too. Amen.

The superintendent wished them all a Merry Christmas and they chorused with sincerity and dignity, "We wish the same to you." The program closed with a prayer and the children started home.

It had been an hour of worship for parents and for teachers, as well as for the children. Truly a little child had led us again to the manger of Bethlehem.

In our hearts, we thanked God for the superintendent who had such insight into the needs of childhood that she had sensed the importance of children worshiping through the dramatic rehearsal of the Christmas story and of giving it particularly for their own group and immediate friends. At no time did these children appear to be "showing off." They seemed to be sincerely living the story. They did it as naturally as if it were their very own—which it was. These children were not performing for an audience. They were worshiping.

The simple preparations had gone on during the month of December. The climax service gave point to the work that was done each Sunday. Few real rehearsals were necessary. Those groups that needed special help came once or twice by themselves during the week preceding the service. There were no crowded and confused rehearsals. The shepherds and the angels came once and heard the story and played it. They played it seriously because they understood it and loved it. There was no confusion and no "discipline problem." These children were not preparing for a program so much as they were playing the story. This leader has discovered that she can teach religion throughout the preparation for the final service. She eliminated problems by dealing with small groups, and by preparing her teachers to assist her in every place in the service where help would be needed.

We agreed with some of the parents who said, "These children will never forget this lovely story and will always appreciate the meaning of Christmas." As we observed their orderly participation, their ready response, the childish wonder in their faces, together with the dignity and seriousness of all their participation, it seemed certain that they had really been to Bethlehem and seen the newborn King.

Telling the Community About Your Sunday School

(*Continued from page 23*)

and arrange a display of handwork.

If you want to tell the community about your school, first be sure that your school is worth talking about—that it is well organized, well equipped, well taught. You might get a prospective member into the school once by clever advertising but you must have a good program to hold him. No intelligent person will buy a poor product twice.

Have a definite plan of advertising and advertise consistently. Set up an annual advertising budget at the beginning of the year. If possible secure the services of a trained advertising man to handle the promotion work.

Study what others are doing. Develop a file of church advertising and utilize the experience of others. But don't be afraid to do a little experimenting to see which form of advertising best suits your local situation.

Direct your efforts toward the unification of the various church groups in behalf of a *single church wide* program. And in your advertising, advertise the church and church school less, and Jesus Christ and his ideals of character building more.

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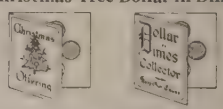

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Christmas Comes to the Small Sunday School

(*Continued from page 12*)

Then the choir of angels came in a recessional down the aisles, singing again the "Glory" song of the angels. When they had reached the outside they began "Holy Night" and continued softly while the benediction was pronounced.

The primaries and juniors made candy and pop corn balls to go in the boxes to be given away. Then the boxes were packed and made all ready to go.

The smallest children went with their teacher to visit several old people who lived in the neighborhood. To one they gave the bulb which they had planted and watched grow. To another elderly couple they took fruit and showed the nativity picture which they loved—and posed just like it . It would be hard to say which enjoyed these visits the more, the children or the old people.

Monday Morning

The older boys, accompanied by representatives of the various classes who had helped in getting them ready, took the Christmas boxes to their destinations. They also took the little evergreen trees which had been used for decoration, and some ornaments to hang on them. They stayed at each house only long enough to put the gifts inside and to say "Merry Christmas!" For of course they didn't want the people to know the giver of their gifts.

Some of the men carried the large Christmas tree from the church and set it up in the center of the town, so that everyone might enjoy it.

Monday Evening—Christmas Eve

The air was filled with music as carolers went from house to house. In spite of the wintry wind, windows were raised to let in the sound of "God Rest You Merry Gentlemen," "Good King Wenceslaus" and "The First Noel." One of the listeners was the Energetic Young Man who had started all this, and he recognized the singers as children and young people from the Sunday school. The last song, coming faintly through the starlit night from the disappearing carolers, was "Holy Night." As he listened, the superintendent, with shining eyes, said, "Worship and giving. Yes, Christmas is here. The Christ Child has been born again in our hearts."

Fresh Bread of Life for the Near East

(*Continued from page 19*)

from their own church or national history, and above all, include their own life-problems.

It is amazing that in addition to the ever-present financial burden of caring for 33,000 orphans, the Near East Relief should have found time to plan and prepare, as it were, fresh bread of life for the children of ancient churches. The budget, like most of the service, has been voluntary. It will be provided by those who realize the unique importance of the undertaking, the first example in history of extensive cooperation between Oriental and Western churches. It was already in process before the Lausanne Conference, and its mechanism already works. A full generation of children so trained to link life with religion can make over the war-torn and hate-sundered Near East.

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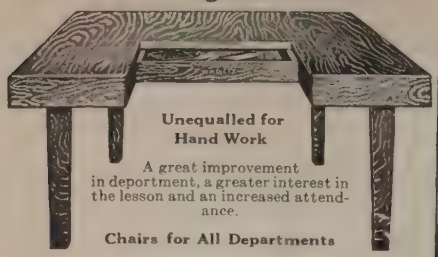

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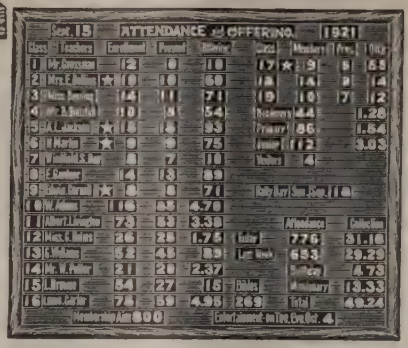

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New Methods of Teacher Training

(*Continued from page 14*)

dents are inclined, naturally enough, to appreciate and condemn indiscriminately. In a training class in a large church school, the first six months were planned to include class discussion and observation on alternate Sundays. The members of the training class distributed themselves in groups of two or three, going first to the kindergarten and primary grades and working up to the adult Bible class. The discussion on alternate Sundays served to guide the observations and to analyse the situations discovered and their treatment.

Much more needs to be done in relating practice teaching, demonstration, and observation to a program of teacher training that will be widely practicable in American Protestantism. Efforts in this direction will be richly rewarded because only as our training is in close touch with the actual processes of teaching can we make sure that it has power.

THE LIFE SITUATION APPROACH

Perhaps nothing is improving our religious teaching more just at this time than the movement to make imaginative use of teaching situations. "What would you do if thus and so were the situation?" is an excellent teaching approach both for children and for adults. This "case approach" is being used more and more in the training of teachers. Professor Goodwin Watson's book, *Case Studies for Teachers of Religion*, has formed the basis of many discussions in classrooms, conferences, institutes, and church training nights. In a summer conference with which the writer is familiar a course on "Problems of Girls" was conducted entirely by the case method. The class was composed of about twenty students, among them three pairs of mothers and daughters. After a brief preliminary presentation of adolescent life, a mimeographed "story" was given out each day for discussion on the following day. The last session was given over to a series of dramatizations showing each one of the cases studied after five years of adequate religious education. Here is one of the cases taken up.

Constance is seventeen years old and just graduating from the high school. She is very bright and very popular with her classmates, both boys and girls, having been vice-president of the class for the last two years.

Constance has not been happy at home since about the time she entered the high school.

Her family consists of a grandmother who is elderly and very deaf, her father and mother, her brother two years younger than she is, and a six-year old sister who had infantile paralysis some years ago and who is seriously crippled physically and perhaps mentally. Constance's father is a foreman in the shoe factory of the town. Her mother, brought up on a farm, with only a grammar school education, is a splendid housekeeper, and motherly and gentle with the children.

In school Constance is vivacious and gay. At home she is a different person. Silent and secretive most of the time, occasionally she bursts into bitterness about some household difficulty. At the table she hardly says a word. She spends hours in her own room with her door shut. Her brother seems to irritate her, and when they are together they are sure to quarrel on some subject. Although she is rather grudging about it, she does a good many small things for her grandmother and her little sister and takes her share in the household tasks.

Constance is a member of the Young People's Fellowship and very regular at the meetings, but has persistently refused to be confirmed, simply saying that she is "not good enough."

QUESTIONS

1. What more do you want to know about Constance?
2. What do you feel are the essential difficulties in her situation? Do you feel that they are probably temperamental, or due to her environment, or to her age?
3. How could the school and the home cooperate to help her?
4. How could the church and the home cooperate to help her?

5. Can you suggest any special study of the Bible or other literature that might be valuable to her? Books? Stories? Topics for sermons, or Y.P.F. meetings?

6. If you were the leader of the Y.P.F., how would you go about helping Constance? How would you plan for conferences with her family? her rector? her school teacher?

A series of lessons on *Principles of Teaching* was developed on the basis of teaching situations. The first five were supplied on mimeographed sheets by the instructor and covered the following principles—cooperation within the class, encouraging individual variations, choosing and using lesson material to meet real needs, broadening and deepening relationships with other groups, the central place of Jesus in our teaching. After these situations were discussed, others were presented in writing by members of the class. There is space here for one of the instructor's "stories" and for one of those handed in by the class members:

The third grade had been studying Old Testament stories with tremendous interest. The teacher was a born story-teller. She also stimulated the class to effective dramatization. They "played" Cain and Abel, Abraham and Sarah Entertaining Strangers, Hagar and Ishmael, The Wooing of Rebekah, Joseph and his Brothers, and other stories. No criticism of any of the characters or incidents was encouraged or allowed. When at Christmas time, some of the stories of Jesus were told, the children were plainly bored. One of them was heard to say, "I wish I'd lived long ago before Jesus came. It was lots more fun then."

QUESTIONS

1. When is the best time to teach these Old Testament stories? Are we wise in the *way* we teach them in most of our church schools?

2. What idea of our Lord's life were these children probably getting?

3. How can we make his life and teachings central in all our work?

WORSHIP

A class of fourth grade children were told the story of the Lord's Prayer. After the story, the teacher told the class each to write a prayer for the next Sunday. She said that she would choose the best one for the class prayer. The next Sunday, it was found that all but one of the class had forgotten to do the assignment. The teacher praised the one child who had done the work and told the class that because they had forgotten, she would choose the one prayer handed in for the class prayer.

1. What were some of the reasons which caused the class to fail in writing the prayer?

2. What attitudes were created in the children's minds
   a. To home work?
   b. To the child that did the work?

3. What opportunities did the teacher lose by her action?

INDIVIDUAL INTERVIEWS

Our Lord Jesus Christ, the greatest teacher in history, trained his disciples, to a large extent at any rate, by conversations with them one by one—by personal interviews. Is there not some way by which we can provide for interviews between student and teacher as a part of our great interdenominational teacher training program? Could not a series of individual interviews on teaching methods, amounting to ten hours in all, accompanied by reading and study and fully reported by student and instructor, be given international recognition and credit? Under such circumstances, we should soon see developed a new type of educational evangelism, the "evangelists" going from house to house, especially in rural districts, "preaching and *teaching* in the name of the Lord."

Some experiments of this nature are being carried on. In one state a regional worker does almost all of her training by means of interviews. When she visits a local church, instead of organizing an institute, she has a schedule of interviews, *three hours long*, with every teacher in the school. In these interviews, she goes over in some detail the teacher's materials and methods for the entire year, and takes up many special problems that would not come up in class discussion.

It goes without saying that "interview technique" is just as seriously needed in religious education as in social work or psychiatry. Chapters in Richmond's *Social Diagnosis*, or her shorter book, *What is Social Case Work?* will be useful to a leader who wants to help her teachers through intelligent and economical, not haphazard, conversation. A manual on "interviews" especially prepared for the leader in religious education is not available. It is much needed.

These suggestions and reports have been made simply to point the way to experiments in newer types of teacher training. Surely no leader should be content to train church school leaders by the use of a single textbook. He will want to supplement or replace the textbook study with one or more of the methods described here, or others that he may devise—methods that will make learning to be a teacher of the Christian religion not mere book learning but a concrete and vital process of spiritual growth.

"The BEST TRANSLATION"

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Books for the Children's Christmas

(*Continued from page 21*)

Rebecca Rice, *Giles of the Star.* A well told tale of a boy who lived in the days of Richard the Lion Hearted and longed to be a knight. His adventures are thrilling without being gruesome and reveal the manners and customs of the time with faithful adherence to the historical facts. Illustrated with six full-page pictures in color. For older juniors and intermediates.* Lothrop, Lee and Shepard Company, Boston. Price $2.00.

Edith Vezolles Davis, *The Magic Fiddle.* An appealing story of the winsome daughter of a foreign mother in an American school. The discovery of the mystery connected with her mother's life in the other country makes the story full of interest. For older junior girls and intermediate girls. Lothrop, Lee and Shepard Company, Boston. Price $1.50.

Clarissa A. Kneeland, *Smugglers' Island.* A well written "Swiss Family Robinson" type of story, recounting the experiences of five brothers and sisters who are marooned on an uninhabited island when the launch gets away and a storm comes up. For older juniors and intermediates. Houghton Mifflin Company, Boston. Price $2.00.

Peter Adams, *Cork Ships and How to Make Them.* Directions for a delightful and inexpensive type of handwork for rainy days and convalescence as well as other times. Juniors and intermediates. E. P. Dutton & Company, New York. Price $1.75.

Walter Hough, *The Story of Fire.* One of the curators at the Smithsonian Institute writes this fascinating story of fire from the first camp fire of primitive man to the brilliant light and the mechanically regulated heat of the present day. The book will be of interest to all the family above ten. Doubleday, Doran and Company, Inc., Garden City, New York. Price $2.00.

William J. May, *Bible Character Stories.* A group of stories which interpret the familiar Bible narratives in a new and interesting fashion by centering attention, not so much on what was done, as on why the character did it. For boys and girls over ten. Fleming H. Revell Company, New York. Price $1.75.

J. Brett Langstaff, *From Now to Adam.* A unique presentation of Bible stories through a boy's dream, by the rector of the Children's Cathedral. The stories are told to the boy simply as hero stories by various Bible characters whom he meets in his dream. The book is unusually attractive in its set up and the twenty-eight full-page illustrations in color make it a rarely beautiful volume. For juniors and their elders. Harper and Brothers, New York. Price $5.00.

The Boy Scouts Year Book. A collection of adventure stories by many writers, edited by the librarian of the Boy Scouts of America and profusely illustrated. The stories are thrillingly interesting but the spectacular element of heroism is overstressed. D. Appleton and Company, New York. Price $2.50.

James A. Braden, *Little Brother of the Hudson.* A true-to-history story of the American Indian of the northeast in the early days. In the nature of the case, the story is gruesome in spots; but for the junior high school boy with an interest in historical fiction, it will be fascinating. Harper and Brothers, New York. Price $1.75.

G. G. Martin, *Jamaica "Ginger."* A story of a boy of the days of clipper ships and his adventures on land and sea. For boys over eleven. Illustrated. Lothrop, Lee and Shepard Company, Boston. Price $1.50.

Rupert Sargeant Holland, *The Splendid Buccaneer.* A sort of "Treasure Island" story recounting thrilling adventures of a boy of Long Island during the days of pirates. For boys over twelve. J. B. Lippincott Company, Philadelphia. Price $2.00.

The Boys' Ben Hur. All high school boys and girls should own this book. Lew Wallace's immortal "Tale of the Christ" has been edited by deleting unnecessary description, thus shortening the story and making the action move more rapidly. But the language of the writer and the whole of the story have been retained. It will be read with absorbing interest and then re-read again and again. There are a few stories in literature that surpass this dramatic tale of the young Jew in the thrilling days of the Roman Empire who sought the conquering King of the Jews, and found the Christ. Harper and Brothers, New York. Price $2.00.

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A State Adult Program for the Local Church

(*Continued from page 25*)

June: Parents' rally. Theme: "How cooperate with the Sunday school."

July: Home departmental workers' conference. Theme "How best to cooperate with the Sunday school."

August: Adult Bible class teachers' and officers' conference. Theme: "Winter Plans."

September: Parent training conference with pastors and Sunday school superintendents on the theme: "What is our greatest need and how can we meet it?"

October: Home department workers' conference. Theme: "Enrolling everyone in the Sunday school."

November: "Adult Bible class day." Special programs.

December: Open.

Through the State Council a bulletin is provided for the respective district officers each month. This gives details for setting up the district activity. The county superintendent helps to secure speakers or leaders and sees that each district has its activity.

The state superintendent holds in each county, annually, a conference with the Council adult division officers of both districts and counties, to discuss the program and make future plans.

As many county and district officers as possible attend the Summer Leadership Training School to take the adult specialization courses and study the Council program.

All of these agencies with the district, county and state conventions provide opportunity for promoting the best methods to use in giving to adults a Christian education.

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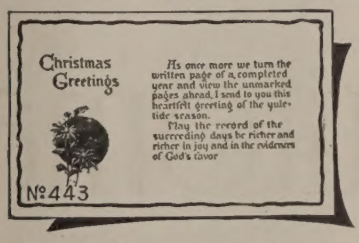
Christmas Greetings
As once more we turn the written page of a completed year and view the unmarked pages ahead, I send to you this heartfelt greeting of the yuletide season.
May the record of the succeeding days be richer and richer in joy and in the evidences of God's favor
№443

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This card has been especially planned for the busy superintendent who has not the time to pen a personal message to each member of his staff of teachers and officers. Very attractive in design and coloring. Printed on heavy card stock. Price, 30c a dozen, with envelopes; $2.50 a hundred.

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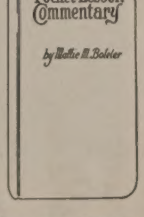

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